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THE LIGHT OF THE BIBLE
From a painting by Christoffel Bisschop

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SONGS
OF THE SEERS



VOLUME FIVE

THE FOUNDATION PRESS, INC.

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TO
THE ONCOMING GENERATION
AND TO ALL WHO WOULD HAVE A NEW
VISION OF THE BEAUTY AND
THE POWER OF THE
MESSAGE OF
LIFE

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POETRY

From a fresco by Raphael

PREFACE

NEARLY all the poets of the ancient Hebrews were sacred poets, and even their nature poems were psalms.

Religion is not a little or a narrow subject, and within this field there is great variety. The psalmist sweeps the whole harp of melody, from the deep bass of despondency and doubt to the high, clear strains of ecstasy and consecration. The poems that have to do with nature range from the glory of God in creation to his providence in the small things of field and woodland.

It is believed that the careful classifications in this volume, which bring out the nature and the poetic structure of the best in Hebrew poetry and eloquence, will help the reader to a new appreciation of the splendor and devotion of the inspired writers of the Chosen People.

While the beauty of much of the Old Testament has always been appreciated, especially in the noble melody of our King James Version, it was many years before it was recognized as poetry. For this reason, much that is now known to be poetry is still printed as prose. This way of printing obscures one of the chief characteristics of Hebrew verse; for the art of the Hebrew poet differed greatly from that of our own English poets.

There are three characteristics that are common in English poetry, and that we therefore tend to look for in all verse. These are rime, meter, and verse structure. Deviation from conventional forms is comparatively recent.

In Hebrew poetry there are few rimes. Those poets seemed to think the device unworthy of dignified poetry. It is found occasionally. Samson's riddle rimes in the Hebrew. It may be translated into English rime as follows:

“Out of the eater came forth meat,
And out of the strong came something sweet.”

Lamech's Song, the oldest bit of poetry in the Bible, has identical rime, and may be read:

“Adah and Zillah, hear the voice of me;
Ye wives of Lamech, hearken to the speech of me;
For I have slain a man for wounding me,
And a young man for bruising me.”

A Harvest Song has been found, which the scholar Duhm ingeniously translates:

“A cornstalk all yellow
Brings no meal to a fellow;
But if grains should bend it,
The wild ox would rend it.”

However, the passages where rime is found are brief, and are not those that contain important thoughts.

Nor is meter, in the sense of the regular beat of short and long syllables, frequent in Hebrew poetry. Some passages, as we read them aloud, do show an artful accommodation of sound to sense; but this is quite different from that regularity of restraint that has been usual in English verse, from the days of Chaucer and Spenser. Most Hebrew poetry is really free verse.

Our own poetry is usually broken up into stanzas, strophes, or verse paragraphs of equal length. This is often true in Hebrew poetry.

The most noticeable characteristic of the verse of the Hebrew people is, without doubt, what is called parallelism; or, better, thought rime. Just as our poets ingeniously rime words, so the Hebrew poets rimed their thoughts. In the second line of a stanza they repeated, with slight variation, the thought of the first. A familiar example is this:

“The heavens declare the glory of God,
And the firmament showeth his handiwork.”

This repetition and these variations often give a wondrous effectiveness to the thought, particularly in the Psalms and Proverbs. The mind and ear wait for the repetition, as for a soft and beautiful echo. This device has been compared to the natural beat and rest of the human heart, the rise and fall of the breast, the surge and retreat of the waves of the sea, and many other actions and reactions of nature.

Such parallelism is found, though not commonly, in English poetry. Spenser sang:

“Open the temple gates unto my love:
Open them wide that she may enter in;
And all the posts adorn as doth behove,
And all the pillars deck with garlands trim.”

Campbell has a song with the stanza:

“Britannia needs no bulwarks,
No towers along the steep.
Her march is on the mountain wave,
Her home is on the deep.”

Hebrew parallelism is not always repetitious: often it involves contrast. This is common in the Proverbs:

“A false balance is abomination to the Lord,
But a just weight is his delight.”

There is a third kind of parallelism. It is the progressive. It involves neither repetition nor contrast, but rather the addition of a new idea. Here is an example:

“Who is the king of glory?
The Lord strong and mighty,
The Lord mighty in battle.”

The second line progresses upon the first; the third line is parallel with the second.

Many ingenious variations occur to these three kinds of parallelism. Sometimes the synonymous parallel is extended to three lines, instead of two:

“Proclaim his salvation from day to day;
 Declare his glory among the heathen,
 His wonders among all people.”

Sometimes the effect is like that of the verse in Tennyson's *In Memoriam*. In this case, the first and fourth and the second and third lines are parallel with each other:

“Should Abner die as the fool dieth?
 Thy hands were not bound,
 Nor thy feet put in fetters.
 As a man falleth before wicked men, so fellest thou.”

Again, the parallels are alternate:

“The Lord is my light and my salvation:
 Whom shall I fear?
 The Lord is the strength of my life:
 Of whom shall I be afraid?”

These ingenuities are carried still further. Whole stanzas may be synonymous or in contrast with each other.

This leads to a word about the verse structure of Hebrew poetry. There is a meter, so commonly used in elegiac poetry that it has been called the dirge meter, in which a short second line after a long first one gives an indescribable sense of mournfulness. This is illustrated almost throughout the Book of Lamentations:

“I am the man that hath seen affliction,— by the rod of his
 wrath.
 He hath led me and caused me to walk in darkness,— and
 not in light.

Surely against me he turneth his hand again and again,—
all the day.”

Nearly all these are also composed in three-line verses.

A device that is wholly obscured in our English rendering is acrostic poetry, in which the initials of lines or stanzas begin successively with the letters of the Hebrew alphabet in order. This is an example:

“Against the ungodly fret not thyself:
Be doing good, and put thy trust in the Lord;
Commit thy way unto the Lord,” etc.

Enough has now been said to cause us to appreciate that, while in many respects the Hebrew art of poetry was unlike our own, yet it was an art of great skill and carefulness. It was especially adapted to reciting aloud, which is an excellent test of poetry. No doubt much of it was also fashioned with a view to its accompaniment by instruments of music.

The printing of the Psalms, the Proverbs, and a large portion of the Prophets in verse form will help to facilitate our recognition and appreciation of the poetic quality of much of the best in Hebrew literature.

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NATURE POETRY

To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Not harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

—William Wordsworth



THE FIRST DAY OF CREATION



THE SECOND DAY OF CREATION

From a painting by Sir Edward Burne-Jones

POEMS OF CREATION

“Are They not All the Work of Thy Hands”

THE STORY OF THE CREATION

IN the beginning God created the heaven and the earth.¹
The earth was without form and void;
Darkness was upon the face of the deep;
And the spirit of God moved upon the face of the waters.

Then God said, “Let there be light”:
And there was light.
God saw the light, that it was good;
And God divided the light from the darkness.
God called the light Day,
And the darkness he called Night.
And the evening and the morning were the first day.

Then God said, “Let there be a firmament² in the midst
of the waters;
Let it divide the waters from the waters.”
So God made the firmament,
And divided the waters which were under the firmament
From the waters which were above the firmament.
And it was so.
And God called the firmament Heaven.
And the evening and the morning were the second day.

Then God said, “Let the waters under the heaven be gathered together in one place,
And let the dry land appear.”
And it was so.



THE THIRD DAY OF CREATION

THE FOURTH DAY OF CREATION

From a painting by Sir Edward Burne-Jones

God called the dry land Earth;
The gathering together of the waters called he Seas:
And God saw that it was good.

Then God said, "Let the earth put forth grass,
The herb yielding seed, and the fruit tree yielding fruit
after its kind,

Whose seed is in itself, upon the earth":

And it was so.

The earth brought forth grass,
Herb yielding seed after its kind, and the tree yielding
fruit,

Whose seed was in itself, after its kind:

And God saw that it was good.

And the evening and the morning were the third day.³

Then God said: "Let there be lights in the firmament of
the heaven,

To divide the day from the night;

And let them be for signs, and for seasons,

And for days, and years;

And let them be for lights in the firmament of heaven,

To give light upon the earth":

And it was so.

So God made two great lights:

The greater light to rule the day,

And the lesser light to rule the night:

He made the stars also.

And God set them in the firmament of heaven

To give light upon the earth,

To rule over the day and the night,

To divide the light from the darkness:

And God saw that it was good.

And the evening and the morning were the fourth day.



THE CREATION OF ANIMAL LIFE



THE CREATION OF MAN

From a painting by Sir Edward Burne-Jones

Then God said, "Let the waters bring forth abundantly
the creature that hath life,
And fowl that may fly above the earth in the open firmament of heaven."

And God created great whales,
And every living creature that moveth,
Which the waters brought forth abundantly, after their
kind,

And every winged fowl, after its kind:

And God saw that it was good.

So God blessed them, saying, "Be fruitful and multiply,

And fill the waters in the seas,

And let fowl multiply in the earth."

And the evening and the morning were the fifth day.

Then God said, "Let the earth bring forth the living creature after its kind,

Cattle, and creeping thing,

And beast of the earth, after its kind":

And it was so.

God made the beast of the earth after its kind,

And the cattle after their kind,

And every thing that creepeth upon the earth, after its
kind;

And God saw that it was good.

Then God said: "Let us make man in our image,

After our likeness;

And let them have dominion over the fish of the sea,

Over the fowl of the air,

Over the cattle,

Over all the earth,

And over every creeping thing that creepeth upon the
earth."

So God created man in his own image,

In the image of God created he him:
Male and female created he them.

And God blessed them,
And God said unto them: "Be fruitful and multiply;
Replenish the earth, and subdue it;
Have dominion over the fish of the sea,
Over the fowl of the air,
And over every living thing that moveth upon the earth."
And God said: "Behold, I have given you every herb
bearing seed,
Which is upon the face of all the earth,
And every tree, in which is the fruit of a tree yielding seed;
To you it shall be for food:
To every beast of the earth,
To every fowl of the air,
And to every thing that creepeth upon the earth, wherein
there is life,
I have given every green herb for food":
And it was so.

And God saw every thing that he had made,
And, behold, it was very good.
And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished,
And all the host of them.
On the seventh day God ended his work which he had
made:
He rested on the seventh day from all his work which he
had made.
And God blessed the seventh day,
And hallowed it;
Because that in it he had rested from all his work which
God created and made.⁴

THE EPITAPH

Write on my grave when I am dead,
 Whatever road I trod,
That I admired and honorèd
 The wondrous works of God.

That all the days and years I had,
 The greatest and the least,
Each day with grateful heart and glad
 I sat me to a feast.

That not alone for body's meat,
 Which takes the lowest place,
I gave Him grace when I did eat
 And with a shining face.

But for the spirit filled and fed
 That else must waste and die,
With sun and stars replenishèd,
 And dew and evening sky.

The beauty of the hills and seas
 Brimmed that immortal cup;
And when I went by fields and trees
 My heart was lifted up.

Lap me in the green grass and write
 Upon the daisied sod,
That still I praised with all my might
 The wondrous works of God.

—*Katharine Tynan Hinkson*

CREATION'S HYMN

This psalm is in two parts, as suggested by the lines, "Praise ye the Lord from the heavens," and "Praise ye the Lord from the earth."

I

PRAISE ye the Lord!
Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his hosts.

Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that are above the heavens.

Let them praise the name of the Lord;
For he commanded, and they were created.
He hath also established them forever and ever:
He hath made a decree which shall not pass away.

II

Praise the Lord from the earth,
Ye dragons,⁵ and all deeps;
Fire and hail, snow and vapor;
Stormy wind, fulfilling his word;
Mountains and all hills;
Fruitful trees and all cedars;
Beasts and all cattle;
Creeping things and flying fowl;
Kings of the earth, and all peoples;
Princes and all judges of the earth;
Both young men and maidens;
Old men and children:



Sir Joshua Reynolds

ANGELS

"Praise ye him, all his angels."

Let them praise the name of the Lord;
For his name alone is exalted:
His glory is above the earth and heaven.
He also exalteth the honor of his people,
The praise of all his saints,
Even of the children of Israel, a people near to him.
Praise ye the Lord!⁶

GOD THE ARCHITECT

Who thou art I know not,
But this much I know:
Thou hast set the Pleiades
In a silver row;

Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a colored wall
'Twixt the night and day;

Thou hast made the flowers to blow,
And the stars to shine,
Hid rare gems and richest ore
In the tunneled mine—

But chief of all thy wondrous works,
● Supreme of all thy plan,
Thou hast put an upward reach
In the heart of man!

—*Harry Kemp*

From "The Cry of Youth," by permission, Brentano's, New York

GOD THE MAKER OF ALL THINGS

THERE is none like thee, O Lord:
Thou art great, and thy name is great in might.
Who would not fear thee, O King of nations?
For to thee it is due;
Forasmuch as among all the wise men of the nations,
And in all their kingdoms, there is none like thee.
But they are altogether brutish and foolish.

The instruction of idols, it is but a stick of wood!
Silver is spread into plates brought from Tarshish,
And gold from Uphaz,
The work of the workman,
And of the hands of the founder:
Blue and purple is their clothing:
They are all the work of skilful men.
But the Lord is the true God;
He is the living God, and an everlasting King:
At his wrath the earth shall tremble,
And the nations shall not be able to endure his indignation.

The gods that have not made the heavens and the earth,
Even they shall perish from the earth,
And from under these heavens.
He hath made the earth by his power;
He hath established the world by his wisdom,
And by his understanding hath he stretched out the
 heavens:
When he uttereth his voice,
There is a tumult of waters in the heavens,
And he causeth the vapors to ascend from the ends of the
 earth.
He maketh lightnings for the rain,
And bringeth forth the wind out of his treasures.

Every man is brutish in his knowledge:
Every founder is put to shame by his graven image:
For his molten image is falsehood,
And there is no breath in them.
They are vanity, and the work of errors:
In the time of their visitation they shall perish.
The portion of Jacob is not like them;
For he is the former of all things.

SUMMER STUDIES

Why shouldst thou study in the month of June
In dusky books of Greek and Hebrew lore,
When the great Teacher of all glorious things
Passes in hourly light before thy door?

There is a brighter book unrolling now;
Fair are its leaves as is the tree of heaven,
All veined and dewed and gemmed with wondrous signs,
To which a healing, mystic power is given.

A thousand voices to its study call,
From the fair hilltop, from the waterfall,
Where the bird singeth, and the yellow bee,
And the breeze talketh from the airy tree.

Now is that glorious resurrection time
When all earth's buried beauties have new birth:
Behold the yearly miracle complete,—
God hath created a new heaven and earth!

No tree that wants its joyful garments now,
No flower but hastes his bravery to don;
God bids thee to this marriage feast of joy,
Let thy soul put the wedding garment on.

All fringed with festal gold the barberry stands;
The ferns, exultant, clap their new-made wings;
The hemlock rustles broideries of fresh green,
And thousand bells of pearl the blueberry rings.

The long, weird fingers of the old white pines
Do beckon thee into the flickering wood,



A SPRING MORNING

From a painting by Alessandro Battaglia

Where moving spots of light show mystic flowers,
And wavering music fills the dreamy hours. . . .

Cease, cease to think, and be content to be.
Swing safe at anchor in fair nature's bay.
Reason no more, but o'er thy quiet soul
Let God's sweet teachings ripple their soft way.

Soar with the birds, and flutter with the leaf;
Dance with the seeded grass in fringy play;
Sail with the cloud, wave with the dreaming pine,
And float with nature all the livelong day.

Call not such hours an idle waste of time;
Land that lies fallow gains a quiet power:
It treasures, from the brooding of God's wings,
Strength to unfold the future tree and flower.

And when the summer's glorious show is past,
Its miracles no longer charm thy sight,
The treasured riches of those thoughtful hours
Shall make thy wintry musings warm and bright.

—*Harriet Beecher Stowe*

SONGS OF THE CREATOR

I

THUS saith God the Lord,
He that created the heavens, and stretched them out,
He that spread forth the earth, and that which cometh out
of it,
He that giveth breath unto the people upon it,
And spirit to them that walk therein:
“I the Lord have called thee in righteousness,
And will hold thy hand, and will keep thee,
And will give thee for a covenant of the people,
For a light of the Gentiles;
To open the blind eyes,
To bring out the prisoners from the prison,
And them that sit in darkness out of the prison house.
I am the Lord; that is my name:
And my glory will I not give to another,
Neither my praise to graven images.”

II

At that day shall a man look to his Maker,
And his eyes shall have respect to the Holy One of Israel.
And he shall not look to the altars, the work of his hands,
Neither respect that which his fingers have made, either the
groves, or the images.

III

Awake, awake, put on strength, O arm of the Lord!
Awake, as in the ancient days, in the generations of old.

Art thou not he who hath cut Rahab,
And wounded the dragon?
Art thou not he who hath dried the sea, the waters of the
great deep?

That hath made the depths of the sea a way for the ransomed to pass over?

Therefore the redeemed of the Lord shall return,
And come with singing unto Zion;
And everlasting joy shall be upon their heads:
They shall obtain gladness and joy,
And sorrow and mourning shall flee away.

I, even I, am he that comforteth you.
Who art thou, that thou shouldst be afraid of a man that shall die,
And of the son of man that shall be made as grass;
And forgettest the Lord thy Maker,
Who hath stretched forth the heavens,
And laid the foundations of the earth?
But I am the Lord thy God, that divided the sea,
Whose waves roared, "The Lord of hosts is his name!"
And I have put my words in thy mouth,
And I have covered thee in the shadow of my hand,
That I may plant the heavens,
And lay the foundations of the earth,
And say unto Zion, "Thou art my people."⁷

A SONG OF THE GLORY OF THE HEAVENS

I will now remember the works of the Lord,
And declare the things that I have seen:

The sun that giveth light looketh upon all things,
And the work thereof is full of the glory of the Lord.
The pride of the height is the clear firmament,
The beauty of heaven, with his glorious show.
The sun when it appeareth, bringing tidings as it goeth forth,
Is a marvelous instrument, the work of the Most High:
At noon it parcheth the country,
And who can stand against its burning heat?
As a fiery furnace melting by its heat,
So the sun, when it is sent forth, setteth the mountains ablaze.
A tongue of light consumeth the land,
And with its fire the eye is consumed.
Great is the Lord that made it;
And at his commandment it hasteneth its course.

He maketh the moon also to serve her season
For a declaration of times, and a sign of the world.
At new moon she reneweth herself according to the name.
How wonderful she is in her changes!
A signal she is for the armies of the sky;
She brighteneth the firmament with her luster.
Gem of the heavens, most glorious of stars,
Her light illumineth the high places of God.
At the commandment of the Holy One they will stand in their order,
And they will never faint in their watches.

Look upon the rainbow, and praise him that made it:
Very beautiful it is in the brightness thereof.
It surroundeth the heavens with a circle of glory,
And the hands of the Most High have bended it.

By his commandment he maketh the lightning to fall apace,
And sendeth swiftly the lightnings of his judgment.
Through this the heavenly treasure houses are opened,
And clouds fly forth as fowls.
By his mighty power he maketh strong the clouds,
And the hailstones are broken small.
At his sight the mountains are shaken,
And at his will the south wind bloweth.



Louis Douzette

NIGHT

"He maketh the moon also to serve her season."

The noise of his thunder maketh the earth to tremble;
So doth the northern storm and the whirlwind.

As birds flying he scattereth the snow:
The eye marveleth at the beauty of its whiteness,
And the heart is astonished at the raining of it.
The hoarfrost also as salt he poureth on the earth;
It blossometh like flowers of sapphire.
When the cold north wind bloweth,
And the water is congealed into ice,
It clotheth the water as with a breastplate.

We may speak much, and yet come short:
The sum of our words is, He is One.
How shall we have strength to glorify him?
For he is great above all his works.
There are yet hid greater things than these;
For we have seen but a few of his works.
For the Lord hath made all things;
And to the godly hath he given wisdom.

—From "*The Works of the Lord*," by Sirach



A GLIMPSE OF NATURE'S BEAUTY

"I will plant in the wilderness the cedar, . . . the pine, and the box tree together."

NATURE'S BEAUTY AND WONDER

"He Hath Made Everything Beautiful in Its Time"

From among the many songs and poetic utterances of the Bible which reflect the beauty and wonder of nature and recognize the presence of God in his world, a large number of the most appropriate passages have been chosen for grouping here.

GARDENS AND FIELDS

THE Lord God planted a garden eastward in Eden; and there he put the man whom he had formed—to dress it and to keep it.

My beloved is gone down into his garden
To the beds of spices,
To feed in the gardens,
And to gather lilies.

Awake, O north wind,
And come, thou south;
Blow upon my garden,
That the spices thereof may flow out.
Let my beloved come into his garden,
And eat his pleasant fruits.

I went down into the garden of nuts,
To see the fruits of the valley,
And to see whether the vine flourished, and the pomegranates budded.



©Fred Hollyer

George F. Watts

HARVEST

"The land shall yield her increase."

Ask ye of the Lord rain
In the time of the latter rain,
Even of the Lord that maketh lightnings;
And he will give them showers of rain,
To every one grass in the field.

For as the earth bringeth forth her bud,
And as the garden causeth the things that are sown in it
to spring forth;
So the Lord God will cause righteousness and praise
To spring forth before all the nations.

He that goeth forth and weepeth,
Bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.

The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for.

The smell of my son is as the smell of a field
Which the Lord hath blessed:
Therefore God give thee of the dew of heaven,
And the fatness of the earth,
And plenty of grain and new wine.

How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
As valleys are they spread forth,
As gardens by the riverside.

As the small rain upon the tender herb,
And as the showers upon the grass.

And it shall be as when the harvestman gathereth the grain,
And reapeth the ears with his arm;
Yea, it shall be as he that gathereth ears in the valley of
Rephaim.

The profit of the earth is for all:
The king himself is served by the field.

Their soul shall be as a watered garden;
And they shall not sorrow any more at all.

I will give you rain in due season,
And the land shall yield her increase,
And the trees of the field shall yield their fruit.
Your threshing shall reach unto the vintage,
And the vintage shall reach unto the sowing-time:
Ye shall eat your bread to the full,
And dwell in your land safely.

As for man, his days are as grass:
As a flower of the field, so he flourisheth.

The voice said, "Cry."
And he said, "What shall I cry?"
All flesh is grass,
And all the goodliness thereof is as the flower of the field.

Judgment springeth up as hemlock
In the furrows of the field.

I will water thee with my tears, O Heshbon, and Elealeh;
For the shouting for thy summer fruits,
And for thy harvest is fallen.
Gladness is taken away,

And joy out of the plentiful field;
In the vineyards there shall be no singing,
Neither shall there be shouting;
The treaders shall tread out no wine in their presses;
I have made their vintage shouting to cease.

And the daughter of Zion is left as a booth in a vineyard,
As a lodge in a garden of cucumbers,
As a besieged city.

Let them be as the grass upon the housetops,
Which withereth before it groweth up;
Wherewith the mower filleth not his hand,
Nor he that bindeth sheaves his bosom.

OUT IN THE FIELDS WITH GOD

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might happen
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God.

—*Elizabeth Barrett Browning*

PASTURES

HE maketh me to lie down in green pastures;
He leadeth me beside the still waters.

We are his people,
And the sheep of his pasture.

They shall feed in the ways,
And on all bare heights shall be their pasture.

Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness,
And the hills are girded with joy.
The pastures are clothed with flocks:
The valleys also are covered over with grain:
They shout for joy, they also sing.

Every beast of the forest is mine,
And the cattle upon a thousand hills.

Who hath sent out the wild ass free?
Or who hath loosed the bonds of the swift ass,
Whose home I have made the wilderness,
And the salt land his dwelling place?
He scorneth the tumult of the city,
Neither heareth he the shoutings of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.



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A PASTURE

"Thy cattle shall feed in large pastures."

He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth.

He will give the rain for thy seed,
Wherewith thou shalt sow the ground;
And bread of the increase of the ground,

And it shall be fat and plenteous.
In that day shall thy cattle feed in large pastures;
The oxen likewise and the young asses, that till the ground,
Shall eat savory provender,
Which hath been winnowed with the shovel and with the
fork.

And they went to the entrance of Gedor,
Even unto the east side of the valley,
To seek pasture for their flocks.
And they found fat pasture and good,
And the land was wide, and quiet, and peaceable.

Why satest thou among the sheepfolds,
To hear the pipings for the flocks?

Tell me, O thou whom my soul loveth,
Where thou feedest,
Where thou makest thy flock to rest at noon;
For why should I be as one that turneth aside,
By the flocks of thy companions?

How do the beasts groan
The herds of cattle are perplexed,
Because they have no pasture:
Yea, the flocks of sheep are made desolate.

And the seacoast shall be dwellings and cottages for shep-
herds,
And folds for flocks.

And the coast shall be for the remnant of the house of
Judah;
They shall feed thereupon:
In the houses of Ashkelon shall they lie down in the evening.

All the land shall become briers and thorns;
And on all hills that shall be digged with the mattock,
Thou shalt not come thither for fear of briers and thorns:
But it shall be for the sending forth of oxen,
And for the treading of lesser cattle.

Behold, I, even I, will both search for my sheep,
And seek them out.
As a shepherd seeketh out his flock
In the day that he is among his sheep that are scattered,
So will I seek out my sheep;
And I will deliver them out of all places
Whither they have been scattered in the cloudy and dark day.
I will feed them in a good pasture;
And upon the high mountains of Israel shall their fold be.

The forts and towers shall be for dens forever,
A joy of wild asses,
A pasture of flocks,
Until the Spirit be poured upon us from on high,
And the wilderness be a fruitful field,
And the fruitful field be counted for a forest.

TREES

THE trees of the Lord are full of sap;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.

Out of the ground made the Lord God to grow every tree
that is pleasant to the sight, and good for food.

I will plant in the wilderness the cedar,
The acacia, and the myrtle, and the oil tree;
I will set in the desert the fir tree,
The pine, and the box tree together.

Let it be, when thou hearest the sound of a going in the
tops of the mulberry trees, that then thou shalt bestir thyself.

And his heart was moved, and the heart of his people,
As the trees of the forest are moved with the wind.

The Assyrian was a cedar in Lebanon with fair branches,
And with a forest-like shade, and of high stature;
And its top was among the thick boughs.
All the birds of the heaven made their nests in its boughs;
And under its branches did all the beasts of the field bring
forth their young.
I made it fair by the multitude of its branches,
So that all the trees of Eden, that were in the garden of
God, envied it.



THE BEAUTY OF THE WOODS

"The Lord God made to grow every tree that is pleasant to the sight."

As the apple tree among the trees of the wood,
So is my beloved among the sons.
I sat down under his shadow with great delight,
And his fruit was sweet to my taste.

I caused Lebanon to mourn for him,
And all the trees of the field fainted for him.

I made me gardens and parks,
And planted all sorts of fruit trees;
I made me pools of water,
To water the nursery of young trees.

The vine is withered,
And the fig tree languisheth;
The pomegranate tree, the palm tree also, and the apple
tree,
Even all the trees of the field.

THE WORD

O Earth! Thou hast not any wind that blows
Which is not music; every weed of thine
Pressed rightly flows in aromatic wine;
And every humble hedgerow flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A living word to every living thing;
Albeit holds the message unawares.
All shapes and sounds have something which is not
Of them: a spirit broods amid the grass;
Vague outlines of the Everlasting Thought
Lie in the melting shadows as they pass;
The touch of an eternal presence thrills
The fringes of the sunsets and the hills.

—*Richard Realf*

From the "Poems by Richard Realf."

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RIVERS

ALL the rivers run into the sea;
Yet the sea is not full.
Unto the place from whence the rivers come,
Thither they return again.

A river went out of Eden to water the garden; and from thence it was parted, and became four heads.

The feet of the priests that bore the ark were dipped in the brink of the water, for the Jordan overfloweth all its banks, all the time of harvest.

He shall be like a tree planted by the rivers of water,
That bringeth forth its fruit in its season.

Behold, he shall come up like a lion from the swelling of
Jordan,⁸
Unto the habitation of the strong.

There the Lord will be with us in majesty,
A place of broad rivers and streams;
Wherein shall go no galley with oars,
Neither shall gallant ship pass thereby.

Thou didst cleave the earth with rivers.
The mountains saw thee and they trembled;
The overflowing of the water passed by.



A TORRENT IN THE LEBANON MOUNTAINS

"All the rivers run into the sea; yet the sea is not full."

As valleys are they spread forth,
As gardens by the riverside,
As lign-aloes which the Lord hath planted,
As cedar trees beside the waters.
Water shall flow from his [irrigating] buckets,
And his descendants shall be in many lands.

Oh that thou hadst hearkened to my commandments!
Then had thy peace been as a river.

Thou greatly enrichest the earth;
The river of God is full of water.

A river that I could not pass through;
For the waters were risen, waters to swim in,
A river that could not be passed through.
Upon the bank of the river were very many trees
On the one side and on the other.

He cutteth out rivers among the rocks;
And his eye seeth every precious thing.

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.



The Metropolitan Museum of Art

OCTOBER SEAS

Paul Dougherty

"There is sorrow on the sea; it cannot be quiet."

THE SEA

Who shall number the sand of the sea,
And the drops of rain,
And the days of eternity?

—*Sirach*

HE gathereth the waters of the sea together as a heap:
He layeth up the depths in storehouses.

The deep uttered its voice,
And lifted up its hands on high.

There is sorrow on the sea:
It cannot be quiet.

Let the sea roar, and the fulness thereof;
The world, and they that dwell therein;
Let the floods clap their hands;
Let the hills be joyful together.

Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships;
There is leviathan, whom thou hast formed to play therein.

He established the sky above;
He strengthened the fountains of the deep;
He gave to the sea his decree,
That the waters should not pass his commandment.

Woe to the multitude of many people,
Which make a noise like the noise of the seas;
And to the rushing of nations,
That make a rushing like the rushing of mighty waters!
The nations shall rush like the rushing of many waters,
But God shall rebuke them.

And in that day they shall roar against them,
Like the roaring of the sea:
And if one look unto the land,
Behold, darkness and sorrow;
And the light is darkened in the heavens.

The wicked are like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.

I saw in my vision by night, and, behold, the four winds of
heaven strove upon the great sea.

The Lord sent out a great wind into the sea, and there
was a mighty tempest in the sea, so that the ship was likely
to be broken.

Will ye not tremble at my presence,
Who have placed the sand for the bound of the sea,
By a perpetual decree, that it cannot pass it?
And though the waves thereof toss themselves, yet can
they not prevail;
Though they roar, yet can they not pass over it.

THE HEAVENS

THE heavens declare the glory of God;
And the firmament showeth his handiwork.

O Lord, our Lord,
How excellent is thy name in all the earth,
Who hast set thy glory upon the heavens!

The Lord, who stretcheth forth the heavens,
And layeth the foundation of the earth,
And formeth the spirit of man within him.

He made darkness pavilions round about him,
Dark waters, and thick clouds of the skies.

The Lord hath his way in the whirlwind and in the storm,
And the clouds are the dust of his feet.

When the morning stars sang together,
And all the sons of God shouted for joy.

By his understanding hath he stretched out the heavens:
When he uttereth his voice,
There is a tumult of waters in the heavens,
And he causeth the vapors to ascend from the ends of the
earth.

He maketh lightnings for the rain,
And bringeth forth the wind out of his treasures.



RAIN CLOUDS

“The clouds are the dust of his feet.”

It is he that sitteth above the circle of the earth,
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in.

Sing praise upon the harp unto our God:
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.

And the likeness of the firmament upon the head of the
living creatures was like the color of the terrible ice, stretched
forth over their heads above.

Behold, the heaven and heaven of heavens cannot con-
tain thee.

MOUNTAINS

HE sendeth the springs into the valleys;
They run among the mountains;
He watereth the mountains from his chambers:
The earth is filled with the fruit of thy works.
The high mountains are for the wild goats;
The rocks are a refuge for the conies.
He toucheth the mountains, and they smoke.

Who by his strength setteth fast the mountains,
Being girded about with might.

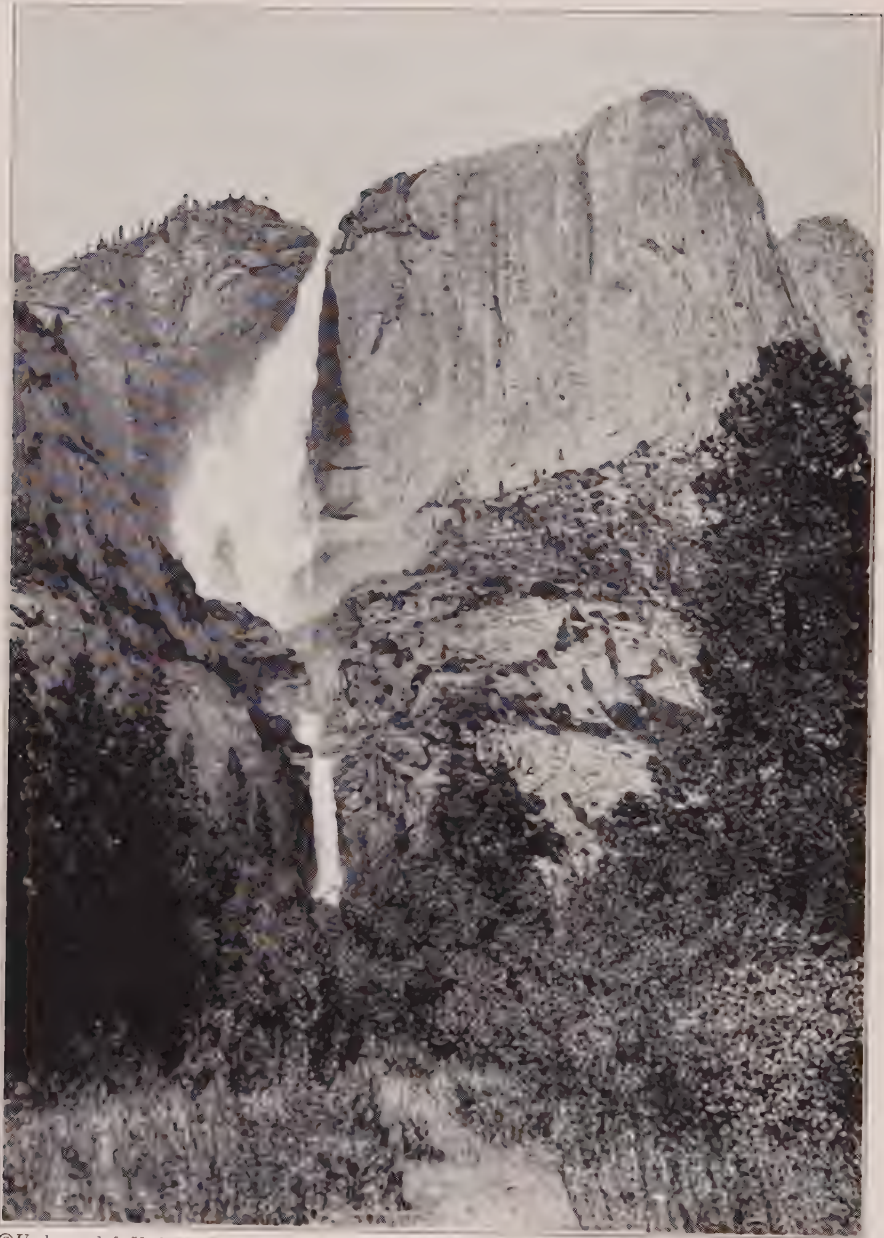
Thy righteousness is like the great mountains;
Thy judgments are a great deep.

Surely the mountain, falling, cometh to nought,
And the rock is removed out of its place.
The waters wear the stones;
The overflowings thereof wash away the dust of the earth.

The mountains shall bring peace to the people,
And the little hills, in righteousness.

The everlasting mountains were scattered;
The perpetual hills did bow.

He putteth forth his hand upon the flinty rock;
He overturneth the mountains by the roots.



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THE MOUNTAINS

"The mountains shall bring peace to the people."

They are wet with the showers of the mountains,
And embrace the rock for want of a shelter.

Surely the mountains bring him forth food,
Where all the beasts of the field do play.

In the Lord put I my trust:
How say ye my soul,
“Flee as a bird to your mountain”?

The mountains skipped like rams,
The little hills like lambs.

The mountains shall drop down sweet wine,
And the hills shall flow with milk.

Make haste, my beloved,
And be thou like to a roe or to a young hart
Upon the mountains of spices.

The mountains and the hills shall break before you into
singing;
And all the trees of the field shall clap their hands.

THE DESERT

HE found him in a desert land,
And in the waste, howling wilderness.

We journeyed from Horeb, and went through all that
great and terrible wilderness which ye saw.

He led thee through that great and terrible wilderness,
wherein were fiery serpents, and scorpions, and drought;
where there was no water.

Why have ye brought the assembly of the Lord into this
wilderness,
That we should die there, we and our beasts?
It is no place of seed, or of vines, or of pomegranates;
Neither is there any water to drink.

A land of deserts and of pits,
A land of drought, and of the shadow of death,
A land that no man passed through,
And where no man dwelt.

In the wilderness shall waters break out,
And streams in the desert.
And the glowing sand shall become a pool,⁹
And the thirsty ground springs of water:
In the habitation of jackals, where they lay,
Shall be grass with reeds and rushes.

For he shall be like the heath in the desert,
And shall not see when good cometh;
But shall inhabit the parched places in the wilderness,
In a salt land and not inhabited.

I am like a pelican of the wilderness;
I am like an owl of the desert.

A refuge from the wind,
And a covert from the tempest;
As rivers of water in a dry place,
As the shadow of a great rock in a weary land.

Wild beasts of the desert shall lie there;
And their houses shall be full of doleful creatures;
And ostriches shall dwell there,
And wild goats shall dance there.

Behold, as wild asses in the desert
They go forth to their work, seeking diligently for food;
The wilderness yieldeth them bread for their children.

The wilderness and the solitary place shall be glad for them;
And the desert shall rejoice, and blossom as the rose.
It shall blossom abundantly,
And rejoice even with joy and singing;
The glory of Lebanon shall be given unto it,
The excellency of Carmel and Sharon:
They shall see the glory of Jehovah,
The excellency of our God.

DROUGHT

AN east wind shall come,
The breath of the Lord coming up from the wilderness;
And his spring shall become dry,
And his fountain shall be dried up.

Thy heaven that is over thy head shall be brass,
And the earth that is under thee shall be iron.
The Lord shall make the rain of thy land powder and dust

I will lay waste mountains and hills,
And dry up all their herbs;
And I will make the rivers islands,
And will dry up the pools.

The field is wasted, the land mourneth;
For the corn is wasted:
The new wine is dried up, the oil languisheth.

And Ahab said to Obadiah, "Go into the land, unto all fountains of water and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts."

The waters shall fail from the sea,
And the river shall be wasted and dried up.
They shall turn the rivers far away;
And the brooks of defense shall be wasted and dried up;
The reeds and flags shall wither.

The paper reeds by the brooks, by the mouth of the brooks,
And everything sown by the brooks, shall wither,
Be driven away, and be no more.
The fishers also shall mourn,
And all they that cast angle into the brooks shall lament;
They that spread nets upon the waters shall languish.
Moreover they that work in fine flax,
And they that weave networks shall be confounded.
They shall be broken in the purposes thereof,
All that make sluices and ponds for fish.

And the wild asses stand on the bare heights,
They pant for air like jackals;
Their eyes fail, because there is no herbage.

Is not the food cut off before our eyes?
Yea, joy and gladness from the house of our God?
The seed is rotten under their clods.
The garners are laid desolate,
The barns are broken down;
For the grain is withered.
How do the beasts groan!
The herds of cattle are perplexed, because they have no
pasture.
The beasts of the field cry also unto thee,
For the rivers of waters are dried up,
And the fire hath devoured the pastures of the wilderness.

In the day of thy planting thou hedgest it in,
And in the morning thou makest thy seed to blossom;
But the harvest fleeth away
In the day of grief and of desperate sorrow.

THE EARTHQUAKE

THE earth is utterly broken,
The earth is rent asunder,
The earth is shaken violently.
The earth shall stagger like a drunken man,
And shall sway to and fro like a hammock.

Then the earth shook and trembled;
The foundations also of the mountains quaked
And were shaken.

Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the
 sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.

Let the Lord rejoice in his works;
Who looketh on the earth, and it trembleth.

Then the channels of waters appeared,
And the foundations of the world were laid bare,
At thy rebuke, O Lord.

I beheld the earth, and, lo, it was without form and void;
And the heavens, and they had no light.
I beheld the mountains, and, lo, they trembled,
And all the hills moved lightly.

The mountains quake at him, and the hills melt;
And the earth is upheaved at his presence.

The earth quaketh before them; the heavens tremble;
The sun and the moon are darkened, and the stars with-
draw their shining.

That shaketh the earth out of its place,
And the pillars thereof tremble.

There was trembling in the host, in the field, and among
all the people: the garrison, and the spoilers, they also trem-
bled, and the earth quaked; so it was a very great trembling.

And it shall come to pass,
That he who fleeth from the noise of the fear shall fall into
the pit;
And he that cometh up out of the midst of the pit shall be
taken in the snare;
For the windows from on high are open,
And the foundations of the earth do shake.



Windsor Homer

THE GALE

"He commandeth, and raiseth the stormy wind, which lifteth up the waves."

THE WIND

HE maketh lightnings with rain,
And bringeth forth the wind out of his treasures.

Praise the Lord from the earth,
Ye dragons, and all deeps;
Fire and hail, snow and vapor;
Stormy wind, fulfilling his word.

The wind goeth toward the south,
And turneth about unto the north:
It whirleth about continually;
And the wind returneth again according to its circuits.

He causeth his wind to blow,
And the waters flow.

For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves.

Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh winds his messengers;
Flames of fire his ministers.

And he rode upon a cherub, and did fly;
Yea, he was seen upon the wings of the wind.

And there went forth a wind from Jehovah,
And brought quails from the sea.

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still, small voice.

Therefore they shall be as the morning cloud,
And as the early dew that passeth away,
As the chaff that is driven with the whirlwind out of the
 threshing-floor,
And as the smoke out of the chimney.

For they have sown the wind,
And they shall reap the whirlwind.

Who is this that cometh out of the wilderness
Like pillars of smoke?

A dry wind of the high places in the wilderness
Toward the daughter of my people;
Not to fan, nor to cleanse;
Even a full wind from those places shall come unto me.

I said, Oh that I had wings like a dove;
For then I would fly away, and be at rest.
I would hasten my escape from the stormy wind and tempest.

EVENING AND MORNING

GOD called the light Day,
And the darkness he called Night.
The evening and the morning were the first day.

And they heard the voice of the Lord God walking in the garden in the cool of the day.

They also that dwell in the uttermost parts are afraid of thy tokens: thou makest the outgoings of the morning and evening to rejoice.

The morning stars sang together,
And all the sons of God shouted for joy.

Thou makest darkness, and it is night,
Wherein all the beasts of the forest creep forth.
The young lions roar after their prey,
And seek their food from God.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labor until the evening.

He shall be as the light of the morning, when the sun
 riseth,
Even a morning without clouds;
As the tender grass springing out of the earth,
By clear shining after rain.



Fred H. Koor

SUNSET

"The day goeth away, the shadows of the evening are stretched out,"

Behold, now the day draweth toward evening; I pray
you tarry all night: behold, the day groweth to an end;
lodge here, that thy heart may be merry; and tomorrow
get you early on your way, that thou mayest go home.

And it came to pass at even, that the quails came up,
and covered the camp; and in the morning the dew lay
round about the camp.

Thou shalt plant pleasant plants,
And shalt set it with strange slips:
In the day shalt thou make thy plant to grow,
And in the morning shalt thou make thy seed to flourish.

The path of the just is as the dawning light,
That shineth more and more unto the perfect day.

For the day goeth away,
For the shadows of the evening are stretched out.

If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.



SNOW ON THE MOUNTAINS

"Hast thou entered into the treasures of the snow?"

SUMMER AND WINTER

THOU hast set all the boundaries of the earth:
Thou hast made summer and winter.

For, lo, the winter is past;
The rain is over and gone;
The time for the singing of birds is come,
And the voice of the turtledove is heard in the land.

While the earth remaineth,
Seedtime and harvest,
Cold and heat,
Summer and winter,
Day and night,
Shall not cease.

Living waters shall go out from Jerusalem;
In summer and in winter shall it be.

The channel of brooks that pass away;
Which are black by reason of the ice,
And wherein the snow hideth itself;
What time they wax warm, they vanish;
When it is hot, they are consumed out of their place.

He giveth snow like wool;
He scattereth the hoarfrost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?

He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.

For he saith to the snow, "Be thou on the earth";
Likewise to the small shower, and to the great rain.

Hast thou entered into the treasures of the snow?
Or hast thou seen the treasures of the hail?

Shall the snow of Lebanon fail from the rock of the field?
or shall the cold waters that flow down from afar be dried up?

Fire and hail, snow and vapor;
Stormy wind fulfilling his word.

As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him;
For he refresheth the soul of his masters.

For as the rain cometh down and the snow from heaven,
And returneth not thither, but watereth the earth,
And maketh it bring forth and bud,
And giveth seed to the sower and bread to the eater;
So shall my word be.

WILD CREATURES

GOD made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the earth, after its kind.

Go to the ant, thou sluggard;
Consider her ways, and be wise:
Which having no chief,
Overseer or ruler,
Provideth her bread in the summer,
And gathereth her food in the harvest.

The ants are a people not strong;
Yet they provide their food in the summer.

And the Amorites came out against you, and chased you,
as bees do, and destroyed you.

All nations compassed me about:
But in the name of the Lord I will destroy them.
They compassed me about like bees;
They are quenched as the fire of thorns;
For in the name of the Lord I will destroy them.

The locusts have no king,
Yet go they forth all of them by bands.

For a nation [the locusts] is come up on my land,
Strong, and without number;

Whose teeth are the teeth of a lion,
And he hath the cheek teeth of a lioness.
He hath laid my vine waste,
And barked my fig tree:
He hath made it clean bare, and cast it away;
The branches thereof are made white.

The appearance of them is like the appearance of horses,
And like horsemen so shall they run.
Like the noise of chariots on the tops of mountains shall
they leap,
Like the noise of a flame of fire that devoureth the stubble,
Like a strong people set in battle array.
Before their face the people shall be much pained:
All faces shall gather blackness.

Lo, they shall grow old as a garment:
The moth shall eat them up.

Thy princes are as the locusts,
And thy marshals as the swarms of grasshoppers,
Which encamp in the hedges in the cold day;
But when the sun riseth they flee away,
And their place is not known where they are.

Let them be as a snail which melteth and passeth away,
So that men shall say, Verily there is a God that judgeth
in the earth.

They hatch adders' eggs,
And weave the spider's web.



LOCUSTS

"That which the palmer-worm hath left hath the locust eaten."

The spider taketh hold with her hands;
Yet she is in kings' palaces.

Now the serpent was more subtle than any beast of the field which the Lord God had made.

And the Lord God said to the serpent:
"Because thou hast done this,
Thou art cursed above all cattle,
And above every beast of the field;
Upon thy belly shalt thou go,
And dust shalt thou eat all the days of thy life."

Their poison is like the poison of a serpent:
They are like the deaf adder that stoppeth her ear.
Which will not hearken to the voice of charmers,
Charming never so wisely.

Dan shall be a serpent in the way,
An adder in the path,
That biteth the horse's heels,
So that his rider shall fall backward.

At the last it biteth like a serpent,
And stingeth like an adder.

They shall lick the dust like a serpent;
Like crawling things of the earth
They shall come trembling out of their close places.

If the serpent bite before it is charmed,
Then is there no advantage in the charmer.

Canst thou draw out leviathan with a hook?
Or press down his tongue with a cord?
Canst thou put a cord into his nose?
Or bore his jaw through with a hook?
Canst thou fill his skin with barbed irons,
Or his head with fish spears?
Lay thy hand upon him!
Of battle thou shalt think no more!
Who can open the doors of his face?
His teeth are terrible round about,
His scales are his pride;
If one assail him with the sword, it cannot hold;
Not the spear, nor the dart, nor the pointed shaft.
Upon earth there is not his like,
Who is made without fear.

Behold now behemoth, which I made with thee:
He eateth grass as an ox.
Lo now, his strength is in his loins,
And his force is in the muscles of his belly.
He moveth his tail like a cedar:
The sinews of his thighs are knit together.
His bones are as strong tubes of brass:
His ribs are like bars of iron.
He lieth under the lotus trees,
In the covert of the reed, and the fens.
The lotus trees cover him with their shadow;
The willows of the brook encircle him about.
Behold, if a river overflow, he trembleth not:
He trusteth that he can draw up Jordan into his mouth.

Shall any take him when he is on the watch,
Or pierce through his nose with a snare?

The wing of the ostrich beats joyously;
But her pinions and feathers are cruel;
For she leaveth her eggs on the earth,
And warmeth them in the dust,
And forgetteth that the foot may crush them,
Or that the wild beast may break them.
She dealeth harshly with her young ones as though they
were not hers.
When she raiseth herself up on high,
She scorneth the horse and his rider.

I will make a wailing like the jackals,
And a lamentation like the ostriches.

As the partridge that sitteth on eggs which she hath not
laid,
So is he that getteth riches, and not by right:
In the midst of his days they shall leave him;
And at his end he shall be a fool.

Who provideth for the raven his food,
When his young ones cry unto God,
And wander for lack of food?

Yea, the sparrow hath found a house,
And the swallow a nest for herself, where she may lay her
young,
Even thine altars, O Lord of hosts.

I watch, and am as a sparrow alone upon the housetop.
Mine enemies reproach me all the day.

Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
From thence she seeketh the prey,
And her eyes behold afar off.
Her young ones also suck up blood;
And where the slain are, there is she.

They are passed away as the swift ships;
As the eagle that swoopeth on the prey.

As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings, taketh them,
Beareth them on her wings:
So the Lord alone did lead them.

They were swifter than eagles,
They were stronger than lions.

The trees of the Lord are full of sap;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.

“Though thou exalt thyself as the eagle,
And though thy nest be set among the stars,
Thence will I bring thee down,” saith the Lord.

I will also make it a possession for the bittern,
And pools of water,
And I will sweep it with the broom of destruction.

Like a crane or a swallow, so did I chatter;
I moaned as a dove.

Yea, the stork in the heavens knoweth her appointed times;
And the turtledove and the swallow and the crane observe
the time of their coming;
But my people know not the law of the Lord.

Leave the cities, and dwell in the rock;
And be like the dove
That maketh her nest over the mouth of the abyss.

And Noah sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. And he sent forth a dove from him. But the dove found no rest for the sole of her foot, and she returned to him to the ark; and he put forth his hand, and took her. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him at eventide; and lo, in her mouth an olive leaf plucked off. And he stayed yet other seven days, and sent forth the dove; which returned not again to him any more.



SPRINGTIME

"The time for the singing of birds is come."

Who are these that fly as a cloud,
And like the doves to their windows?

The time for the singing of birds is come,
And the voice of the turtledove is heard in the land.

Oh that I had wings like a dove!
Then would I fly away, and be at rest.

Take us the foxes, the little foxes,
That spoil the vineyards.

The conies are but a feeble folk,
Yet make they their houses in the rocks.

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.

Will the wild ox be willing to serve thee,
Or abide by thy crib?
Canst thou bind the wild ox with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave thy labor to him?

Their horses also are swifter than leopards, and are more
fierce than the evening wolves.

The high mountains are for the wild goats:
The rocks are a refuge for the conies.

Thou art a swift young camel interlacing her ways,
A wild she-ass used to the wilderness,
That snuffeth up the wind in her desire;
In her passion who can restrain her?

Asahel was light of foot as a wild roe. And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left.

Like the chased roe [gazelle],
And like a sheep which no man taketh up,
They shall every man turn to his own people,
And flee every one to his own land.

Then the beasts go into dens,
And remain in their places.
Out of the south cometh the whirlwind,
And cold out of the north.

They are fierce of spirit, as a bear robbed of her whelps in the field.

As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

Therefore am I to them as a lion;
As a leopard will I watch by the way;
I will meet them as a bear that is bereaved of her whelps.

Where is the dwelling of the lions, and the feeding place
of the young lions, where the lion, even the old lion, walked,
and the lion's whelp, and none made them afraid?

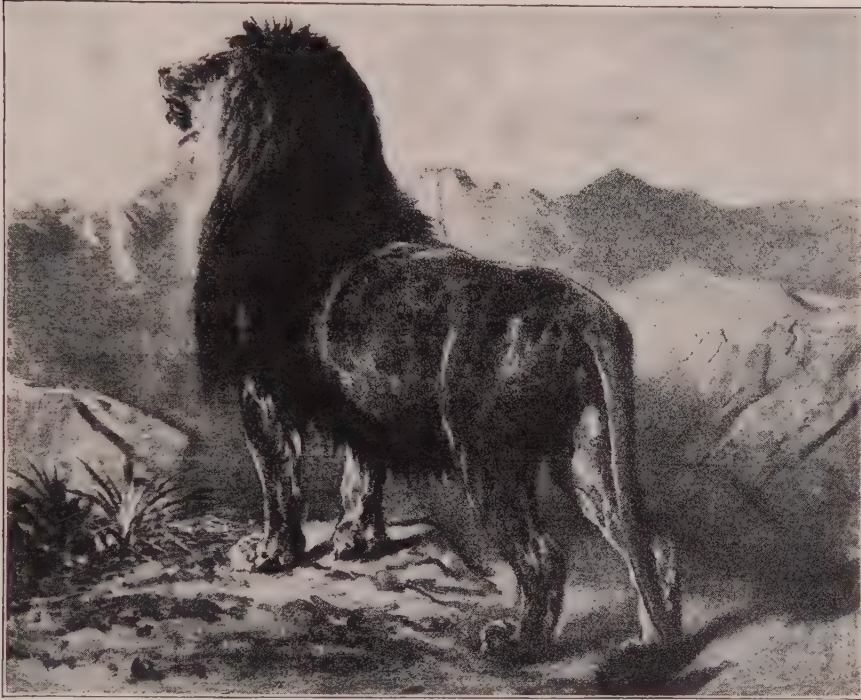
Thou makest darkness, and it is night;
Wherein all the beasts of the forest creep forth.
The young lions roar after their prey,
And seek their food from God.
The sun riseth, they gather themselves together,
And lay them down in their dens.

Will a lion roar in the forest, when he hath no prey? will
a young lion cry out of his den, if he have taken nothing?

Like a lion that is greedy of his prey,
And as it were a young lion lurking in secret places.

The roaring of the lion, and the voice of the fierce lion,
And the teeth of the young lions, are broken.
The old lion perisheth for lack of prey,
And the lioness' whelps are scattered abroad.

What was thy mother? A lioness.
She nourished her cubs among young lions.
And she brought up one of her cubs:



LION LOOKING AT THE SUN

From a painting by Rosa Bonheur

He became a young lion,
And he learned to catch prey; he devoured men.

A PICTURE OF A RUINED CITY

The cormorant and the bittern shall possess it:
The owl also and the raven shall dwell in it;
And he will stretch over it the line of destruction,
And the stones of emptiness.
The thorns shall come up in its palaces,
Nettles and brambles in the fortresses thereof;
And it shall be a habitation of jackals,
And a court for ostriches.
The wild beasts of the desert shall meet with the wolves,

And the wild goat shall cry to his fellow.
The screech owl also shall rest there,
And find for herself a place of rest.
There shall the great owl make her nest,
And lay, and hatch, and gather her young under her
shadow.
There shall the vultures also be gathered,
Every one with her mate.

A NEW PARADISE IN THE ANIMAL WORLD

Then the wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
And the cow and the bear shall feed:
Their young ones shall lie down together;
And the lion shall eat straw like the ox;
And the nursing child shall play on the hole of the asp,
And the weaned child shall put his hand on the viper's nest.
They shall not hurt nor destroy
In all my holy mountain;
For the earth shall be full of the knowledge of the Lord
As the waters cover the sea.

HEBREW ELOQUENCE

HEBREW ELOQUENCE

IN the Bible are included some examples of eloquent utterance that compare favorably with the greatest passages preserved for us in the literature of any people.

In the orations here presented from the Book of Deuteronomy, the personality, the theme, the occasion, the crisis, and the numbers involved are all great and unusual. The personality is that of Moses, the man of God. The theme is Jehovah's covenant with his people Israel, with the reasons why and the manner in which it must be fulfilled. The occasion is a national assembly of the leaders and heads of Israel, just before their entry into Western Palestine. The crisis faced is that which will arise when the descendants of these wilderness-trained men shall be tempted to break the covenant and honor the gods of the land and of the surrounding nations. The numbers whose fate is involved comprise not only the vast assembly before the speaker, but all their descendants for many generations to come. The sonorous roll of the sentences, the clarity of presentation, the force of argument, and the fiery intensity of the speaker's conviction, stamp these orations as great, and bring home their appeal to the reader's own soul.

Among the most eloquent statements found in the Hebrew Scriptures are those of the prophets of later Israel. Some of these wrote down their messages. Most of them, however, delivered their appeals verbally, and trusted their hearers or followers to write them down. Here are presented some of the strongest of these utterances, including those brave denunciations of the false leaders of the people.

All these orations are rhythmic in structure. This characteristic form of Hebrew expression is evident even in the English translation. At many points the rhythm rises to the exact parallelism of poetry.



THE JORDAN NEAR DAN

"A land of brooks of water, of fountains and depths."

NATIONAL OBLIGATIONS

*“Thou Shalt Therefore Keep His Statutes and
His Commandments”*

The orations that follow, in this section and in the next, contain two mighty ideas that for centuries brought out the best in Hebrew life and thought. The first thought is that the Lord has chosen Israel to be his own; therefore, Israel owes him loyalty and obedience. The second is that the way of obedience is the way of happiness and prosperity; the other way is the way of death.

SUMMARY OF THE LAW

NOW these are the commandments, the statutes, and the ordinances, which the Lord your God commanded to teach you,¹⁰ that ye might do them in the land whither ye go to possess it; that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIGHT.

ISRAEL MUST SERVE THE LORD

GOD IS GREAT AND MIGHTY

Behold, the heaven, and the heaven of heavens, belong to the Lord thy God, the earth also, and all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their offspring after them, even you above all peoples, as it is this day. For the Lord your God is God of gods, and Lord of lords, the great God, the mighty, and the terrible,



THE ANCIENT SCROLL OF THE PENTATEUCH

who regardeth not persons, nor taketh reward. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Thou shalt fear the Lord thy God; him shalt thou serve; and to him shalt thou cleave, and by his name shalt thou swear. He is thy praise, and he thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

For thou art a holy people to the Lord thy God: the Lord thy God hath chosen thee to be a special people to himself, above all peoples that are upon the face of the earth.

GOD CHOSE ISRAEL

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn to your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, who keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandment, and the statutes, and the judgments, which I command thee this day, to do them.

GOD'S LOVE AND GOD'S CLAIM

REMEMBER GOD'S LOVE IN THE WILDERNESS

HIS WISE AND LOVING CARE

And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart,

whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment grew not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thy heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and fear him.

ISRAEL'S DUTY TO GOD

Now therefore hearken, O Israel, to the statutes and to the judgments, which I teach you, to do them; that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, who shall hear all these statutes, and say, "Surely this great nation is a wise and understanding people." For what nation is there so great, who hath God so nigh to them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession above all peoples: for all the earth is mine: and ye shall be to me a kingdom of priests, and a holy nation.

REMEMBER GOD'S VOICE AT SINAI

THE WONDERS OF HOREB

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou

*Elijah Walton*

MOUNT SINAI

"God spoke to you in Horeb."

stoodst before the Lord thy God in Horeb, when the Lord said to me, "Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

And ye came near and stood under the mountain; and the mountain burned with fire to the midst of heaven, with darkness, cloud, and thick darkness. And the Lord spoke to you out of the midst of the fire: ye heard the voice of the words, but ye saw no form; only ye heard a voice. And he declared to you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

A WARNING AGAINST IDOLATRY

Take ye therefore good heed to yourselves; for ye saw no manner of form on that day that God spoke to you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes to heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven,¹¹ thou be led away to worship them, and serve them, which the Lord thy God hath allotted to all nations under the whole heavens.

THY GOD, A MERCIFUL GOD

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice (for the Lord thy God is a merciful God); he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore to them.

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven to the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

*Ernest R. Ashton*

EVENING NEAR THE PYRAMIDS

"He brought thee with his mighty power out of Egypt."

REMEMBER YOUR PROMISE TO GOD

GOD'S YEARNING OVER HIS PEOPLE

And the Lord heard the voice of your words, when ye spoke to me; and the Lord said to me, "I have heard the voice of the words of this people, which they have spoken to thee: they have well said all that they have spoken. Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!"

To thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved

thy fathers, therefore he chose their families after them, and brought thee with his mighty power out of Egypt; to bring thee in, to give thee the land of Canaan for an inheritance, as it is this day.

ISRAEL'S DUTY TO GOD

Know therefore this day, and consider it in thy heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee. and that thou mayest prolong thy days upon the land, which the Lord thy God giveth thee, forever.

REMEMBER THE DAYS OF DELIVERANCE

From "The Song of Moses"

REMEMBER the days of old;
Consider the years of many generations:
Ask thy father, and he will show thee;
Thine elders, and they will tell thee.

When the Most High divided to the nations their inheritance,
When he separated the sons of Adam,
He set the boundaries of the people
According to the number of the children of Israel.
For the Lord's portion is his people;
Jacob is the lot of his inheritance.

He found him in a desert land,
And in the waste, howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye.
As an eagle stirreth up her nest,
Fluttereth over her young,

Spreadeth abroad her wings, taketh them,
Beareth them on her wings:
So the Lord alone did lead him,
And there was no strange god with him.

OUR WILDERNESS JOURNEY

How fair and green yon blessed field
Beyond dark Jordan's flood revealed!
Eternal waters from the Rock
Fall ever for that happy flock;
The Shepherd Lord with endless care
Among them moves and guides them there.

Yet we who tread the desert still
Share even now that Shepherd's skill;
The sands indeed around are spread,
The sun beats heavy overhead,
But where he leads us, there is traced
A long Oasis through the waste.

Our Elim still beside us moves,
With brimming wells and shadowing groves;
The mystic Rock is nigh at hand
To cool and water all the land;
The Lord's green footsteps now create
Heaven's foretaste in our pilgrim state.

—*H. C. G. Moule*

NATIONAL PERILS

“Beware that Thou Forget not the Lord Thy God”

DISOBEDIENCE TO GOD IN TIME OF PROSPERITY

THE LAND OF PROMISE IS A GOODLY LAND

THE land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even to the end of the year.

And it shall come to pass, if ye shall hearken diligently to my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy grain, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full.

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of olive trees and honey¹²; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. And thou shalt eat and be full, and thou shalt bless the Lord thy God for the good land which he hath given thee.

IN THAT LAND FORGET NOT GOD

And it shall be, when the Lord thy God shall bring thee into the land which he swore to thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not, and thou shalt eat and be full; then beware lest thou forget¹³ the Lord who brought thee forth out of the land of Egypt, out of the house of bondage. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

Lest, when thou hast eaten and art full,
And hast built goodly houses, and dwelt therein;
When thy herds and thy flocks multiply,
And thy silver and thy gold is multiplied,
And all that thou hast is multiplied;
Then thy heart be lifted up,
And thou forget the Lord thy God,
Who brought thee forth out of the land of Egypt,
From the house of bondage;
Who led thee through the great and terrible wilderness,
Wherein were fiery serpents and scorpions,
And thirsty ground where was no water;
Who brought thee forth water out of the rock of flint;
Who fed thee in the wilderness with manna,
Which thy fathers knew not;
That he might humble thee,
And that he might prove thee,
To do thee good at thy latter end;
And thou say in thy heart,
“My power and the might of my hand hath gotten me
this wealth.”

OBEDIENCE TO GOD THE WAY OF LIFE

KEEP GOD'S COMMANDMENTS, AND TEACH THEM

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?

Therefore shall ye lay up these my words in your heart and
in your soul;
And ye shall bind them for a sign upon your hand,
That they may be for frontlets between your eyes.
And ye shall teach them your children,
Speaking of them, when thou sittest in thy house,
When thou walkest by the way,
When thou liest down,
And when thou risest up.
Thou shalt write them upon the doorposts of thy house,
and upon thy gates;
That your days may be multiplied,
And the days of your children,
In the land which the Lord swore to your fathers to give
them,
As the days of heaven above the earth.

When thy son asketh thee in time to come, saying, "What mean the testimonies, and the statutes, and the ordinances, which the Lord our God hath commanded you?" then thou shalt say to thy son: "We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes; and he brought us out from thence, that he might bring us in,

to give us the land which he swore to our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

BLESSINGS SHALL FOLLOW OBEDIENCE

GOD WILL KEEP HIS COVENANT

Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

It shall come to pass, if ye hearken to these ordinances, and keep and do them, that the Lord thy God shall keep to thee the covenant and the mercy which he swore to thy fathers: and he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy body and the fruit of thy ground, thy grain and thy wine and thine oil, the increase of thy kine and the flocks of thy sheep, in the land which he swore to thy fathers to give thee. Thou shalt be blessed above all people. And the Lord will take away from thee all sickness.

PEACE AND PROSPERITY WILL PREVAIL

And it shall come to pass, if thou shalt hearken diligently to the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth: and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken to the voice of the Lord thy God:

Blessed shalt thou be in the city,
And blessed shalt thou be in the field.



THE HILLS OF MOAB

In this country east of the River Jordan, the Israelites encamped before crossing into the Promised Land. Here were delivered to them those eloquent words of admonition and encouragement which are found on the accompanying pages.

Blessed shall be the fruit of thy body,
And the fruit of thy ground,
And the fruit of thy beasts,
The increase of thy cattle, and the young of thy flock.
Blessed shall be thy basket and thy store.
Blessed shalt thou be when thou comest in,
And blessed shalt thou be when thou goest out.

The Lord will cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thy hand to; and he shall bless thee in the land which the Lord thy God giveth thee.

ISRAEL WILL BE HIS CHOSEN PEOPLE

The Lord will establish thee a holy people to himself, as he hath sworn to thee; if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore to thy fathers to give thee.

The Lord shall open to thee his good treasure, the heaven to give the rain of thy land in its season, and to bless all the work of thy hand: and thou shalt lend to many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken to the commandments of the Lord thy God, which I command thee this day, to observe and to do them.

THE WOE OF THE NATION THAT
CHANGES ITS GOD

In this tremendous outburst, Jeremiah sums up the history of Israel, shows how they have been ever false to their God, and promises that their dependence upon Egypt shall never be of service to them.

ISRAEL WAS ONCE LOYAL TO JEHOVAH

And the word of the Lord came to me, saying, Go, and cry in the ears of Jerusalem, saying, Thus saith the Lord:

I remember thee, the kindness of thy youth,
The love of thine espousals;
When thou wentest after me in the wilderness,
In a land that was not sown.
Israel was holiness to the Lord,



JEREMIAH

From a fresco by Raphael

And the firstfruits of his increase.
All that devour him shall offend;
Evil shall come upon them, saith the Lord.

ISRAEL FORGOT GOD'S PROVIDENCE

Hear ye the word of the Lord, O house of Jacob,
And all the families of the house of Israel:
What iniquity have your fathers found in me,
That they are gone far from me,

And have followed after vanity,
And are become vain?
Neither said they:
“Where is the Lord that brought us up out of the land
of Egypt,
That led us through the wilderness,
Through a land of deserts and of pits,
Through a land of drought,
And of the shadow of death,
Through a land that no one passed through,
And where no man dwelt?”
And I brought you into a plentiful country,
To eat the fruit thereof and the goodness thereof.

ISRAEL BECAME A BACKSLIDING PEOPLE

But when ye entered, ye defiled my land,
And made my heritage an abomination.
The priests said not, “Where is the Lord?”
And they that handle the law knew me not,
The shepherds also transgressed against me,
And the prophets prophesied by Baal,
And walked after things that do not profit.

Wherefore I will yet plead with you;
And with your children’s children will I plead.
For pass over to the isles of Kittim, and see;
And send unto Kedar, and consider diligently;
And see if there be such a thing!
Hath a nation changed their gods, which yet are no gods?
But my people have changed their glory for that which
doth not profit.
Be astonished, O ye heavens, at this!
And be horribly afraid—be ye very desolate.
For my people have committed two evils:
They have forsaken me, the fountain of living waters,



THE TENTS OF KEDAR

From an etching by E. M. Lilien

Here we see the idealized dwellings of a wandering people who lived east of Palestine. Little is known about them. Their cattle trade with Tyre seems to have made them wealthy, and their skilful archers were greatly feared in war. Jeremiah refers to them as symbolic of the East, and other Bible references make them a type of barbarous, unfeeling people.

And they have hewed them out cisterns,
Broken cisterns, that can hold no water.

ISRAEL MET CHASTISEMENT IN ASSYRIA AND EGYPT

Is Israel a servant? is he a home-born slave?
Why is he become a prey?
The young lions roared upon him, and yelled;
And they made his land waste:
His cities are burned, without inhabitant.
Also the children of Memphis and Tahpanhes have broken
the crown of thy head.
Hast thou not procured this to thyself,
For that thou hast forsaken the Lord thy God,
When he led thee by the way?
And now what hast thou to do in the way to Egypt,
To drink the waters of the Shihor [the eastern channel of
the Nile]?
Or what hast thou to do with the way to Assyria,
To drink the waters of the River?
Thine own wickedness shall correct thee,
And thy backslidings shall reprove thee:
Know therefore and see that it is an evil thing and bitter,
That thou hast forsaken the Lord thy God,
And that my fear is not in thee,
Saith the Lord God of hosts.

ISRAEL RENEWS HER TREACHERY

For of old time thou hast broken thy yoke,
And burst thy bands;
And thou saidst, "I will not transgress";
When upon every high hill and under every green tree
Thou wanderest, playing false.
Yet I had planted thee a noble vine,
Wholly a right seed:
How then art thou turned into the degenerate branches

Of a foreign vine unto me?
For though thou wash thee with lye,
And take thee much soap,
Yet thine iniquity is marked before me.
How canst thou say, "I am not polluted;
I have not gone after the Baalim?"
See thy way in the valley [of Hinnom],
Know what thou hast done!
Thou art a swift young camel interlacing her ways;
A wild she-ass used to the wilderness,
That snuffeth up the wind in her desire;
In her passion who can restrain her?

ISRAEL'S FALSE GODS ARE HELPLESS

But where are thy gods that thou hast made thee?
Let them arise, if they can save thee in the time of thy
trouble:
For according to the number of thy cities are thy gods, O
Judah.
In vain have I smitten your children;
They did not heed correction:
Your own sword hath devoured your prophets,
Like a destroying lion.

Can a maid forget her ornaments,
Or a bride her attire?
Yet my people have forgotten me days without number.

Behold, I will enter into judgment with thee,
Because thou sayest, "I have not sinned."
Why gaddest thou about so much to change thy way?
Thou shalt also be shamed through Egypt,
As thou wast brought to shame¹⁴ through Assyria.
Yea, thence shalt thou go forth from him, with thy hands
upon thy head:

For the Lord hath rejected those in whom thou trustest,
And thou shalt not prosper with them.

A DENUNCIATION OF IDOLATRY

By Jeremiah to the Jews in Egypt

THE CAUSE OF JERUSALEM'S DOWNFALL

The word that came to Jeremiah concerning all the Jews which dwelt in the land of Egypt, which dwelt at Migdol, and at Tahpanhes, and at Memphis, and in the country of Pathros, saying:

Thus saith the Lord of hosts, the God of Israel: "Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein; because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, nor ye, nor your fathers. Howbeit I sent to you all my servants and prophets, rising early and sending them, saying, 'Oh, do not this abominable thing that I hate.' But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense to other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day."

Therefore now thus saith the Lord, the God of hosts, the God of Israel: "Wherefore commit ye this great evil against your own souls, to cut off from you man and woman, child and suckling, out of the midst of Judah, to leave you none remaining; in that ye provoke me to wrath with the works of your hands, burning incense to other gods in the land of Egypt, whither ye are gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?"

“Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even to this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.”

GOD WILL PUNISH THE JEWS IN EGYPT

Therefore thus saith the Lord of hosts, the God of Israel: “Behold, I will set my face against you for evil, even to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even to the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

“For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence; so that none of the remnant of Judah, who are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to which they have a desire to return to dwell there: for none shall return but such as shall escape.”

NATIONAL LEADERSHIP

“They Which Lead Thee Cause Thee to Err”

WOE TO FALSE PROPHETS

Both Jeremiah and Ezekiel were hindered by so-called prophets who foretold pleasant things for the Jews when nothing pleasant was in store for them. They obtained popularity for themselves, but they gave false hopes to a nation that needed patience during these long critical years.

FALSE PROPHETS PROFANE THE LORD’S HOUSE

MY heart within me is broken, because of the prophets;
All my bones shake:
I am like a drunken man,
And like a man whom wine hath overcome;
Because of the Lord,
And because of the words of his holiness.

For the land is full of adulterers;
For because of swearing the land mourneth;
The pastures of the wilderness are dried up,
And their course is evil,
And their might is not right.

For both prophet and priest are profane;
“Yea, in my house have I found their wickedness,” saith
the Lord.
“Wherefore their way shall be unto them as slippery places
in the darkness:
They shall be driven on, and fall therein:
For I will bring evil upon them,
Even the year of their visitation.

FALSE PROPHETS MISLEAD THE PEOPLE

"I have seen folly in the prophets of Samaria;
They prophesied by Baal,
And caused my people Israel to err.
I have seen also in the prophets of Jerusalem a horrible
thing:
They commit adultery, and walk in lies;
They strengthen also the hands of evildoers,
So that none doth return from his wickedness:
They are all of them unto me as Sodom,



JEREMIAH, JONAH, ISAIAH, AND HABAKKUK

From a fresco by John S. Sargent

The prophets as national leaders and moral teachers warned the people against both political and religious errors. False prophets were the most dangerous deceivers of the people, and against them Jeremiah and Ezekiel waged vigorous warfare.

And the inhabitants thereof as Gomorrah.
Behold, I will feed them with wormwood,
And make them drink the water of gall;
For from the prophets of Jerusalem
Is profaneness gone forth into all the land.”

Thus saith the Lord of hosts:

“Hearken not unto the words of the prophets that prophesy
unto you:

They teach you vanity;

They speak a vision of their own heart,

And not out of the mouth of the Lord.

They say continually unto them that despise me,

‘The Lord hath said, Ye shall have peace,’

And they say unto every one that walketh in the stubborn-
ness of his own heart,

‘No evil shall come upon you.’”

JEHOVAH’S WRATH IS KINDLED AGAINST FALSE PROPHETS

Who hath stood in the council of the Lord,

That he should perceive and hear his word;

Who hath marked his word, and heard it?

Behold, the tempest of the Lord,

Even his wrath, is gone forth,

Yea, a whirling tempest:

It shall fall grievously upon the head of the wicked.

The anger of the Lord shall not return, until he have exe-
cuted,

And till he have performed the intents of his heart;

In the latter days ye shall understand it perfectly!

“I have not sent these prophets, yet they ran:

I have not spoken to them, yet they prophesied.

But if they had stood in my council,

Then had they caused my people to hear my words,

And had turned them from their evil way,

And from the evil of their doings.

“Am I a God at hand,” saith the Lord, “and not a God afar off?

Can any hide himself in secret places that I shall not see him?

Do not I fill heaven and earth?” saith the Lord.

“I have heard what the prophets have said,

That prophesy lies in my name, saying,

‘I have dreamed, I have dreamed.’

How long shall this be in the heart of the prophets that prophesy lies?

Yea, they are prophets of the deceit of their own heart;

Who think to cause my people to forget my name

By their dreams, which they tell every man to his neighbor,

As their fathers forgot my name for Baal.

The prophet that hath a dream, let him tell a dream;

And he that hath my word, let him speak my word faithfully.

“What is the chaff to the wheat?” saith the Lord.

“Is not my word like as a fire?” saith the Lord;

“And like a hammer that breaketh the rock in pieces?

Therefore, behold, I am against the prophets,

That steal my words every one from his neighbor.

Behold, I am against the prophets,

That use their tongues, and say, ‘He saith.’

Behold, I am against them that prophesy false dreams,

And tell them, and cause my people to err by their lies.”

HOW THE DIVINE SHEPHERD TENDS HIS FLOCK

Thus saith the Lord God:

“Behold, I am against the shepherds;

I will require my flock at their hand,

And cause them to cease from feeding the flock;

Neither shall the shepherds feed themselves any more;

*E. M. Lilien*

AN ORIENTAL SHEPHERD

"I will feed them in a good pasture."

And I will deliver my flock from their mouth,
That they may not be food for them."
For thus saith the Lord God.
"Behold, I, even I, will both search for my sheep,
And seek them out.
As a shepherd seeketh out his flock
In the day that he is among his sheep that are scattered,
So will I seek out my sheep;
And I will deliver them out of all places
Whither they have been scattered in the cloudy and dark
day.
I will bring them out from the people,
And gather them from the countries,

I will bring them into their own land;
And feed them upon the mountains of Israel, by the rivers,
And in all the habitable places of the country.
I will feed them in a good pasture;
And upon the high mountains of Israel shall their fold be.”

WOE TO FALSE SHEPHERDS

With these vigorous and pungent words, Ezekiel, prophet of the Exile, denounces the false and selfish prophets of his day, and then tells of the Good Shepherd.

FALSE SHEPHERDS NEGLECT THE FLOCK

WOE be to the shepherds of Israel that do feed themselves!

Should not the shepherds feed the flocks?
Ye eat the fat, and ye clothe you with the wool,
Ye kill the fatlings;
But ye feed not the sheep.
The diseased have ye not strengthened,
Neither have ye healed that which was sick,
Neither have ye bound up that which was broken,
Neither have ye brought again that which was driven
away,
Neither have ye sought that which was lost;
But with force and with cruelty have ye ruled them.
My sheep wandered through all the mountains,
And upon every high hill:
Yea, my flock was scattered upon all the face of the earth;
And none did search or seek after them.

Seemeth it a small thing to you to eat up the good pasture,
But ye must tread down with your feet the residue of your
pastures?
And to have drunk of the deep waters,
But ye must foul the residue with your feet?

THE GOOD SHEPHERD CARES FOR THE FLOCK

There shall they lie down in a good fold,
And in a fat pasture shall they feed
Upon the mountains of Israel.

I myself will be the shepherd of my sheep,
And I will cause them to lie down.
I will seek that which was lost,
And bring back that which was driven away,
And will bind up that which was broken,
And will strengthen that which was sick:
But I will destroy the fat and the strong;
I will feed them in justice.

I will set up one shepherd over them,
And he shall feed them,
Even my servant David.
I the Lord will be their God,
And my servant David prince among them;
I, the Lord, have spoken it.

I will make with them a covenant of peace,
And will cause the evil beasts to cease out of the land;
They shall dwell safely in the wilderness,
And sleep in the woods.

I will make them and the places round about my hill a
blessing,
And I will cause the shower to come down in its season;
There shall be showers of blessing.
The tree of the field shall yield its fruit,
And the earth shall yield its increase,
They shall be safe in their land;
And they shall know that I am the Lord.

Thus shall they know that I, the Lord their God, am with
 them,
 And that they, the house of Israel, are my people.
 And ye, my sheep, the sheep of my pasture, are men,
 And I am your God, saith the Lord God.

FAITHLESS SHEPHERDS

Enow of such as, for their bellies' sake,
 Creep, and intrude, and climb into the fold!
 Of other care they little reckoning make
 Than how to scramble at the shearers' feast,
 And shove away the worthy bidden guest.
 Blind mouths! that scarce themselves know how to hold
 A sheephook, or have learnt aught else the least
 That to the faithful herdman's art belongs!
 What recks it them? What need they? They are sped;
 And, when they list, their lean and flashy songs
 Grate on their scrannel pipes of wretched straw;
 The hungry sheep look up, and are not fed,
 But, swoln with wind and the rank mist they draw,
 Rot inwardly, and foul contagion spread;
 Besides what the grim wolf with privy paw
 Daily devours apace, and nothing said.

—From "*Lycidas*," by Milton

THE DOWNFALL OF THE FALSE SHEPHERDS

A still later prophet encountered these smooth-speaking orators who deluded the people. In even more graphic and symbolic language he describes how he was led to deal with them.

Thus saith the Lord my God: "Feed the flock [destined] for slaughter; whose buyers slay them, and hold themselves not guilty; and they that sell them say, 'Blessed be the Lord, for I am rich': and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king: and they shall smite the land out of their hand, and I will not deliver."

So I fed the flock destined for slaughter, even the poor of the flock. And I took to me two staves; the one I called "Beauty," and the other, "Union"; and I fed the flock. Three shepherds also I cut off in one month; for my soul loathed them, and their soul also loathed me.

Then said I, "I will not feed you: that which dieth, let it die; and that which is to be cut off, let it be cut off; and let them that are left eat every one the flesh of another."

And I took my staff "Beauty," and cut it asunder, that I might break my covenant which I had made with all the people.

It was broken on that day; and so the poor of the flock that gave heed unto me knew that it was the word of the Lord.

And I said to them, "If ye think good, give me my hire; and if not, forbear." So they weighed for my hire thirty pieces of silver.

And the Lord said to me, "Cast it to the potter,"—the precious price at which I was valued by them! And I took the thirty pieces of silver, and cast them to the potter, in the house of the Lord.¹⁵

Then I cut asunder mine other staff, "Union," that I might break the brotherhood between Judah and Israel.

And the Lord said to me: "Take to thee yet again the instruments of a worthless shepherd. For, lo, I will raise up a shepherd in the land, who will not miss those that are lost, neither shall he seek the young, nor heal that which is broken, nor feed that which is sound; but he will eat the flesh of the fat sheep, and will tear their hoofs in pieces.

"Woe to the worthless shepherd
That leaveth the flock!
The sword shall be upon his arm,
And upon his right eye!
His arm shall be clean dried up,
And his right eye shall be utterly darkened."

EVERY ONE RESPONSIBLE FOR HIMSELF

A Sermon by Ezekiel

THE TEXT

The word of the Lord came to me again, saying, "What mean ye, that ye use this proverb concerning the land of Israel, saying,

" 'The fathers have eaten sour grapes,
And the children's teeth are set on edge'?"¹⁶

THE SERMON

IF A MAN IS JUST, HE SHALL SURELY LIVE

As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: *the soul that sinneth, it shall die*. But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel; and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord.

If he have a son that is a robber, a shedder of blood, and that doeth any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, hath wronged the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase; shall he then live? he shall not live:

he hath done all these abominations: he shall surely die; his blood shall be upon him.

THE SON SHALL NOT BEAR THE INIQUITY OF THE FATHER

Now, lo, if he have a son, that seeth all his father's sins, which he hath done; and considereth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath wronged any, hath not taken aught to pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath taken off his hand from the poor, hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, behold, he shall die in his iniquity.

Yet say ye, "Wherefore doth not the son bear the iniquity of the father?"

When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. *The soul that sinneth, it shall die:* the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

THE REPENTANT SHALL BE FORGIVEN

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked? saith the Lord: and not rather that he should return from his ways, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

THE WAY OF THE LORD IS JUST

Yet ye say, "The way of the Lord is not equal." Hear now, O house of Israel: Is not my way equal? are not your ways unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

Yet saith the house of Israel, "The way of the Lord is not equal." O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord. Return, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord; wherefore turn yourselves, and live.

PSALMS AND PRAYERS OF ISRAEL

All the wonders of Greek civilization heaped together are less wonderful than is the simple Book of Psalms—the history of the human soul in relation to its Maker.

—*Gladstone*

PSALMS AND PRAYERS OF ISRAEL

THE God who is a speaker in the Pentateuch and the Prophets is a listener in the Psalms. Everything that Israel had to say in answer to the Jehovah of her history is gathered here. The whole undertone of Hebrew experience is behind these voices raised to God. Israel's joys and sorrows, her deliverances and exile, her pride and her disillusionment in her kings, her battle songs and her home songs, and her hopes for the future, are here reëchoed.

And Israel believed that God was a willing listener. One idea only has made the Psalms the refuge and hope of humanity through many generations:

“I am poor and needy:
Yet the Lord thinketh upon me.”

The conception that the Divine Being singles out each of us from the mass of humanity, and not only so, but to each of us gives his attention—this is the supreme note of the Psalms, and the unique contribution of the Hebrews to religion. To such a God the prayers and praises of the Psalter are addressed.

We speak of the collection as “the hymn book of the second temple,” because it was completed and used there; but many of these poems are associated with the events of an earlier time. We talk of the “psalms of David”; but so many poets contributed that it is really a national anthology. All the Hebrew poets were psalmists. And we are glad this was so. For, as Pascal said, “there is a great difference between a book which an individual makes and thrusts into a people, and a book which itself makes a people.” The Psalms came from a whole people; and before they became the world's confessional, they “were the daily food of the Jew.”

The Psalms have grown to be the prayer book and hymn book of the whole world. It has been thought helpful to gather, as an introduction to many of the songs which follow, brief notes showing in how many centuries and to how many kinds of people and in what different circumstances the Psalms have become an inspiration or a consolation to the sons of men.

Charles L. Merson, from whom, among many others, have been gathered some of these associations, well says:

“The melody of the Psalter will be all the sweeter when one hears it harmonized with the music of noble and varied human life. Its greatness will be better set forth, and its beauty will be brought home to him by the antiphonal method, just as a landscape seems doubly beautiful when it is reflected in a clear lake.”

Rowland E. Prothero, who also has made rich contributions in this field, adds:

“With the Psalms upon their tongues, myriads have died: now in quiet sick rooms, surrounded by all who have loved them best in life; now alone, and far from home and kindred; now hemmed in by fierce enemies howling for their blood. Thus, in the Psalms there are pages which are stained with the lifeblood of martyrs, and wet with the tears of saints; others which are illuminated by the victories of weak humanity over suffering and fear and temptation; others which glow with brightness of heroic constancy and almost superhuman courage.”

And Dean Milman, himself a poet, says:

“The songs which cheered the solitude of the desert caves of En-ge-di, or resounded from the voice of the Hebrew people as they wound along the glens of the hillsides of Judea, have been repeated for ages in almost every part of the habitable world, in the remotest islands of the ocean, among the forests of America, or the sands of Africa. How many human hearts have they softened, purified, exalted!”



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"CHILDREN ARE AN HERITAGE OF THE LORD"

From a painting by William L. Taylor

HOME PSALMS

GOD THE MAKER OF HOMES

The first four lines of this psalm are carved upon the lintel of many old English doorways. This passage is also on the Ritterhaus in Heidelberg. It is inscribed over the door of the Eddystone Lighthouse. It is the motto of the City of Edinburgh. The line, "He giveth his belovèd sleep," was the inspiration of Mrs. Browning's well-known poem, *The Sleep*. It is a part of the epitaph of Thomas H. Huxley. Burns in *The Cotter's Saturday Night* gives us this representation of divine protection in the Scottish home:

"The youngling cottagers retire to rest:
The parent pair their secret homage pay,
And proffer up to Heaven the warm request,
That He who stills the raven's clam'rous nest,
And decks the lily fair in flow'ry pride,
Would, in the way His wisdom sees the best,
For them and for their little ones provide;
But, chiefly, in their hearts with grace divine preside."

EXCEPT the Lord build the house,¹⁷
They labor in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain.

It is vain for you to rise up early,
To take rest late,
To eat the bread of sorrow.
For so he giveth his belovèd sleep.

Lo, children are a heritage of the Lord:
As arrows are in the hand of a mighty man,
So are children of youth.
Happy is the man that hath his quiver full of them:
They shall not be ashamed,
When they speak with enemies in the gate.



By courtesy of the artist

J. Stewart Barney

THE GLEN

"I will lift up mine eyes unto the hills."

GOD THE GUARDIAN OF THE THRESHOLD

This was read by David Livingstone at his father's house on the morning before he departed for Africa. It was the "traveling song" of Bishop Harrington, of Equatorial Africa. The Jews used to place beside their house doors a small case containing the two Great Commandments, as a reminder that God was present both when they were "going out and coming in." Charles Kingsley's father, the rector of Clovelly, always read this psalm to the fishermen upon the beach just before the herring fleet started away in the spring.

I WILL lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Who made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep.

The Lord is thy keeper:
The Lord is thy shade upon thy right hand
The sun shall not smite thee by day,
Nor the moon by night.

The Lord will keep thee from all evil;
He will keep thy soul.
The Lord will keep thy going out and thy coming in,
From this time forth and forevermore.



Jean F. Millet

THE ANGELUS

"The Lord will hear when I call unto him."

AN EVENING PRAYER OF PEACE

On the eve of Bishop Ridley's execution at Oxford, his brother proposed to stay with him during the night. The good Bishop declined the kind offer, assuring his brother that he would retire and sleep quietly. He then repeated the words, "For thou, Lord, alone makest me dwell in safety."

In the following lines, Coleridge expressed the resignation and peace of evening prayer which breathes in this psalm:

Ere on my bed my limbs I lay,
It hath not been my use to pray
With folded hands or bended knees;
But silently, by slow degrees,
My spirit I to love compose,
In humble trust mine eyelids close
With reverential resignation:

No wish conceived, no thought expressed,
Only a sense of supplication,—
A sense o'er all my soul imprest
That I am weak, but not unblest,
Since in me, round me, everywhere,
Eternal Strength and Wisdom are.

ANSWER me when I call, O God of my righteousness;
Thou hast set me at large when I was in distress:
Have mercy upon me, and hear my prayer.

O ye sons of men, how long shall my glory be turned into
shame?
How long will ye love vanity, and seek after falsehood?
But know that the Lord hath set apart him that is godly for
himself:
The Lord will hear when I call unto him.

Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still.
Offer the sacrifices of righteousness,
And put your trust in the Lord.

There are many that say, "Who will show us any good?"
Lord, lift thou up the light of thy countenance upon us.
Thou hast put gladness in my heart,
More than theirs who have corn and wine in abundance.
In peace will I both lay me down and sleep:
For thou, Lord, alone makest me dwell in safety.



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"WHEN I MEDITATE ON THEE IN THE NIGHT WATCHES"

From a painting by William L. Taylor

A DAYBREAK HYMN

“There are,” said Dr. John Donne, “certain psalms that are imperial psalms, that command over all affections, and spread themselves over all occasions. This is one of these.” “It was ordained by the primitive fathers,” said Saint Chrysostom, “that no day should pass without the public singing of this psalm.”

O GOD, thou art my God; early will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee,
In a dry and thirsty land where no water is.

So have I looked upon thee in the sanctuary,
To see thy power and thy glory.
Because thy lovingkindness is better than life,
My lips shall praise thee.
Thus will I bless thee while I live:
I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise thee with joyful lips;
When I remember thee upon my bed,
And meditate on thee in the night watches.

Because thou hast been my help,
Therefore in the shadow of thy wings will I rejoice.
My soul followeth hard after thee:
Thy right hand upholdeth me.

*Jules A. Breton*

THE RECALL OF THE GLEANERS

"When our garners are full, affording all manner of store."

THE HAPPY HOME

This choice poem is a song of praise for the home. The sons are here likened to sturdy saplings, the daughters to graceful, polished corner pillars, "like caryatids of some magnificent palace."

"How beautiful within our souls to keep
 This treasure the All-Merciful hath given;
 To feel, when we awake, and when we sleep,
 Its incense round us, like a breeze from heaven!
 Quiet at hearth and home,
 Where the heart's joys begin;
 Quiet where'er we roam,
 Quiet around, within."

WHEN our sons shall be as plants grown up in their youth;
 When our daughters shall be as corner stones, polished after the fashion of a palace;
 When our garners are full, affording all manner of store;
 When our sheep bring forth thousands and ten thousands in our fields;

When our oxen are strong to labor;
When there is no breaking in, nor going out;
When there is no complaining in our streets.

Happy is that people that is in such a case:
Yea, happy is that people, whose God is the Lord.

THE LORD'S CARE FOR THE HUMBLE HOME

It is traditional that this psalm was sung in the Passover service at the time when the child was expected to take part. In the ancient church, this psalm was appointed to be read at the burial of children. It was the last psalm read to Wordsworth the poet.

PRAISE ye the Lord.
Praise, O ye servants of the Lord,
Praise the name of the Lord.
Blessed be the name of the Lord
From this time forth and forevermore.
From the rising of the sun unto the going down of the same
The Lord's name is to be praised.
The Lord is high above all nations,
And his glory above the heavens.

Who is like unto the Lord our God, who dwelleth on high,
Who humbleth himself to regard the things that are in the
 heaven and earth?
He raiseth up the poor out of the dust,
And lifteth the needy from the dunghill;
That he may set him with princes,
Even with the princes of his people.
He maketh the childless woman to keep house,
And to be a joyful mother of children.
Praise ye the Lord!

GOD THE SUSTAINER

In the eleventh century, the English used these words to invoke divine aid against the invasion of the Normans. Again, five centuries later, they thus expressed their fears of impending danger and their faith in God's deliverance when the Spanish Armada was threatening England. It is said that the Huguenot armies used this Scripture as a signal of danger.

LORD, how are mine adversaries increased!
Many are they that rise up against me.
Many there are who say of my soul,
"There is no help for him in God."

But thou, O Lord, art a shield about me;
My glory, and the lifter up of my head.
I cry unto the Lord with my voice,
And he answereth me out of his holy hill.

I laid me down and slept;
I awaked, for the Lord sustained me;
I will not be afraid of tens of thousands of people,
That have set themselves against me round about.

Arise, O Lord; save me, O my God:
For thou hast smitten all mine enemies upon the cheek
bone;
Thou hast broken the teeth of the wicked.
Salvation belongeth unto the Lord:
Thy blessing be upon thy people.



Gabriel Max

PRAYER

"And he answereth me out of his holy hill."

GRATITUDE FOR RECOVERY

This has been called "The Psalm of the Two Guests." "Weeping" is the guest that "endures," or remains for the night, while "Joy" "cometh in the morning." William Cullen Bryant's enlargement of this thought in verse has long been a favorite:

Oh, deem not they are blest alone
 Whose lives a peaceful tenor keep;
 The Power who pities man has shown
 A blessing for the eyes that weep.

The light of smiles shall fill again
 The lids that overflow with tears;
 And weary hours of woe and pain
 Are promises of happier years.

There is a day of sunny rest
 For every dark and troubled night;
 And grief may bide an evening guest,
 But joy shall come with early light.

I WILL extol thee, O Lord; for thou hast raised me up,
 And hast not made my foes to rejoice over me.
 O Lord my God, I cried unto thee, and thou hast healed me.
 O Lord, thou hast brought up my soul from the grave;
 Thou hast kept me alive, that I should not go down to the
 pit.

Sing praise unto the Lord, O ye saints of his,
 And give thanks to his holy name.
 For his anger endureth but a moment;
 His favor is for a lifetime:
 Weeping may endure for a night,
 But joy cometh in the morning.

Thou hast turned for me my mourning into dancing¹⁸;
 Thou hast put off my sackcloth, and girded me with gladness;
 To the end that my glory may sing praise to thee, and not
 be silent.

O Lord my God, I will give thanks unto thee forever.



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Burne-Jones

AURORA

"Joy cometh in the morning."

THANKSGIVING FOR PERSONAL DELIVERANCE

“Precious in the sight of the Lord is the death of his saints,” was the text from which Saint Bernard preached one of his most powerful sermons, urging men to join the forces of the Crusaders.

“WHAT SHALL I RENDER?”

I LOVE the Lord, because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me,
Therefore will I call upon him as long as I live.

The sorrows of death compassed me,
And the pains of hell got hold upon me:
I found trouble and sorrow.
Then I called upon the name of the Lord:
O Lord, I beseech thee, deliver my soul.
Gracious is the Lord, and righteous;
Yea, our God is merciful.

The Lord preserveth the simple:
I was brought low, and he helped me.
Return unto thy rest, O my soul;
For the Lord hath dealt bountifully with thee.
For thou hast delivered my soul from death,
Mine eyes from tears, and my feet from falling.
I will walk before the Lord in the land of the living.

I believed, therefore have I spoken:
I was greatly afflicted:
I said in my haste, “All men are liars.”
What shall I render unto the Lord
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of the Lord.

Precious in the sight of the Lord is the death of his saints.

O Lord, truly I am thy servant:

I am thy servant, the son of thy handmaid;

Thou hast loosed my bonds.

I will offer to thee the sacrifice of thanksgiving,

And will call upon the name of the Lord.

I will pay my vows unto the Lord,

Now, in the presence of all his people,

In the courts of the Lord's house,

In the midst of thee, O Jerusalem.

Praise ye the Lord.



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ALWAYS THANKFUL

"What shall I render unto the Lord for all his benefits toward me?"



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Chaffer

ASLEEP

"Surely I have stilled and quieted myself as a child."

THE HEART OF A CHILD

The psalmist is no longer busy with the "great matters" of state or with things too "high" for his strength or his wisdom, but has stilled and quieted his soul in trust and contentment.

LORD, my heart is not haughty, nor mine eyes lofty;
Neither do I exercise myself in great matters,
Or in things too high for me.

Surely I have stilled and quieted myself
As a child that is weaned of his mother;
My soul is even as a weaned child.

Let Israel hope in the Lord,
From henceforth and forever.



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PEACE AND PLENTY
From a painting by George Inness

The Metropolitan Museum of Art, N. Y.

HYMNS OF NATURE

GOD'S SELF-REVELATION IN NATURE

God is terrible in power, yet kindly in mercy. He lays the foundations of the mountains and controls the oceans, yet he also visits the earth and waters it in the springtime so that the harvest soon covers the land. From John Drinkwater comes this paraphrase of the thought of the psalm:

“God, how wonderful this the thing,
The new-old miracle thou hast done,
This proud, triumphant fashioning,
Through rains and wind and shine of the sun,
Of ripe and rich abundance, borne
Today to the sheltering homes of men.
For us thy Spirit among the corn
Has moved, and one has grown as ten.”

BY terrible things thou wilt answer us in righteousness,
O God of our salvation,
Who art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Who by his strength setteth fast the mountains,
Being girded with power:
Who stilleth the roaring of the seas,
The roaring of their waves,
And the tumult of the peoples.
They also that dwell in the uttermost parts are afraid at thy
tokens;
Thou makest the outgoings of the morning and evening to
rejoice.

Thou visitest the earth, and waterest it;
Thou greatly enrichest it;
The river of God is full of water:
Thou providest them grain, when thou hast so prepared the
earth.

Thou waterest its furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.

Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness;
And the little hills are girded with joy.
The pastures are clothed with flocks;
And the valleys are covered with grain;
They shout for joy, they also sing.



The Metropolitan Museum of Art

SUMMER AFTERNOON

A. B. Durand

"Thou hast made summer and winter."

GOD'S POWER IN CREATION

GOD is my King of old,
Working salvation in the midst of the earth.
Thou didst divide the sea by thy strength:
Thou brakest the heads of the dragons in the waters.
Thou brakest the heads of leviathan in pieces,
And gavest him to be food to the people inhabiting the wilderness.

Thou didst cleave the fountain and the flood:
Thou driedst up mighty rivers.
The day is thine, the night also is thine:
Thou hast prepared the light and the sun.
Thou hast set all the boundaries of the earth:
Thou hast made summer and winter.

GOD'S LOVE IN NATURE AND FOR MEN

After the defeat of the Spanish Armada by the English fleet, in 1588, it was driven northward to complete disaster by a terrific storm. To commemorate this victory, the English struck coins bearing the motto, *Afflarit Deus*, derived from the words of this psalm, "He causeth his wind to blow, and the waters flow."

"He giveth to the beast his food, and to the young ravens when they cry." This line is the basis for part of the prayer of Adam in Shakespeare's *As You Like It*.

PRAISE ye the Lord;
For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.

The Lord doth build up Jerusalem:
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds.



©Fred H. Kiser

WINTER

*"He giveth snow like wool;
He scattereth the hoarfrost like ashes."*

He telleth the number of the stars;
He calleth them all by their names.
Great is our Lord, and of great power:
His understanding is infinite.

The Lord lifteth up the meek:
He casteth the wicked down to the ground.
Sing unto the Lord with thanksgiving;
Sing praise upon the harp unto our God:

Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food, and to the young ravens
when they cry.

He delighteth not in the strength of the horse:
He taketh not pleasure in the legs of a man.
The Lord taketh pleasure in them that fear him,
In those that hope in his mercy.

Praise the Lord, O Jerusalem;
Praise thy God, O Zion.
For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders;
And filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth;
His word runneth very swiftly.
He giveth snow¹⁹ like wool;
He scattereth the hoarfrost like ashes.

He casteth forth his ice like morsels:
Who can stand before his cold?



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“WHEN I CONSIDER THY HEAVENS”

From a painting by William L. Taylor

He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.

He hath made known his word unto Jacob,
His statutes and his judgments unto Israel.
He hath not dealt so with any nation:
And as for his judgments, they have not known them.
Praise ye the Lord.

MAN'S DOMINION

This is "the first chapter of Genesis turned into a prayer for us." When Palissy, the potter, wandered through the fields around his home observing the beauty and variety of nature, which he learned to imitate with such marvelous skill, he said in the words of this psalm, "I have fallen on my face, and, adoring God, cried unto him in spirit, 'What is man that thou art mindful of him?'"

Bishop Ken, the author of the favorite *Evening Hymn*, so loved this psalm that his Bible still opens to this very passage.

The following lines in *Hamlet* suggest the sublime passage beginning, "What is man that thou art mindful of him?"

"What is man,
If his chief good and market of his time
Be but to sleep and feed? a beast, no more.
Sure, he that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To fust [mold] in us unused."

O LORD, our Lord,
How excellent is thy name in all the earth!

Thou hast set thy glory upon the heavens.
Out of the mouth of babes and sucklings hast thou ordained
strength,
Because of thine enemies,
That thou mightest still the enemy and the avenger.



Frederick J. Waugh

FOAMING CRESTS

"Thy way was in the sea, and thy path in the great waters."

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?

For thou hast made him a little lower than the angels,
And hast crowned him with glory and honor.
Thou madest him to have dominion over the works of thy
 hands;
Thou hast put all things under his feet:

All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.

O Lord, our Lord,
How excellent is thy name in all the earth!

GOD IN THE STORM

THE waters saw thee, O God; the waters saw thee,
They were afraid; the depths also were troubled.
The clouds poured out water:
The skies sent out a sound:
Thine arrows also went abroad:
The voice of thy thunder was in the whirlwind.

The lightnings lightened the world:
The earth trembled and shook.
Thy way was in the sea,
And thy path in the great waters,
And thy footsteps were not known.

HYMN OF CREATION

Other Hebrew poets followed the order of this first great hymn, and sang of the successive days of God's creation. Commenting on this psalm, the great naturalist and statesman, Alexander von Humboldt, declared, "We are astonished to see, within the compass of a poem of such small dimensions, the universe, the heavens, and the earth, thus drawn with a few grand strokes."

THE FIRST DAY: THE MAJESTY OF GOD

O LORD my God, thou art very great;
Thou art clothed with glory and majesty:
Who coverest thyself with light as with a garment:

THE SECOND DAY: HE CREATETH THE FIRMAMENT

Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh his angels spirits;
His ministers a flaming fire:

THE THIRD DAY: THE EARTH AND THE DEEP

Who laid the foundations of the earth,
That it should not be removed forever.
Thou coveredst it with the deep as with a garment;
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away.
They go up by the mountains,
They go down by the valleys
Unto the place which thou hadst founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
He sendeth the springs into the valleys:
They run among the mountains.



By courtesy of the artist

Francis S. Dixon

CLOUDS

"He maketh the clouds his chariot."

They give drink to every beast of the field;
The wild asses quench their thirst.
By them the birds of the heaven have their habitation;
They sing among the branches.
He watereth the mountains from his chambers;
The earth is filled with the fruit of thy works.

THE FOURTH DAY: HE MAKETH THE EARTH FRUITFUL

He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth,
And wine that maketh glad the heart of man,
And oil to make his face to shine,



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Léon L'Hermite

THE VINEYARD

"That he may bring forth food out of the earth."

And bread which strengtheneth man's heart.
The trees of the Lord are full of sap;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.
The high mountains are for the wild goats:
The rocks are a refuge for the conies.

THE FIFTH DAY: HE APPOINTETH THE SEASONS

He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night,
Wherein all the beasts of the forest creep forth.
The young lions roar after their prey,
And seek their food from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work
And to his labor until the evening.

THE SIXTH DAY: HE MAKETH THE CREATURES OF THE SEA

O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships:
There is leviathan, whom thou hast formed to play therein.
These wait all upon thee,
That thou mayest give them their food in due season.
That thou givest them, they gather;
Thou openest thy hand, they are filled with good.
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die,

And return to their dust.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the earth.

THE SEVENTH DAY: HE REJOICETH IN HIS WORKS

The glory of the Lord shall endure forever;
The Lord shall rejoice in his works.
He looketh on the earth, and it trembleth;
He toucheth the mountains, and they smoke.
I will sing unto the Lord as long as I live:
I will sing praise to my God while I have my being.
My meditation of him shall be sweet:
I will be glad in the Lord.



Horatio Walker

PLOWING

"Man goeth forth unto his work."

Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the Lord, O my soul.
Praise ye the Lord.

GOD'S COVENANT AND HIS RULE IN NATURE

To the psalmist, who writes in the saddened days after the Exile, the consolation of Israel is that the same Power that rules the raging of the sea is promised unto David and his race. Because of this thought, God's people hear the festal song and walk in the light of his countenance.

I WILL sing of the mercies of the Lord forever:
With my mouth will I make known thy faithfulness to
all generations.
For I have said, "Mercy shall be built up forever:
Thy faithfulness wilt thou establish in the very heavens."

And the heavens shall praise thy wonders, O Lord;
Thy faithfulness also in the congregation of the saints.
For who in the heaven can be compared unto the Lord?
Who among the sons of the mighty can be likened unto the
Lord?

God is greatly to be feared in the assembly of the saints,
And to be had in reverence of all them that are about him.
O Lord God of hosts, who is a strong Lord like unto thee?
Or to thy faithfulness round about thee?

Thou rulest the raging of the sea:
When the waves thereof arise, thou stillest them.
Thou hast broken Rahab²⁰ in pieces, as one that is slain;
Thou hast scattered thine enemies with thy strong arm.

The heavens are thine, the earth also is thine:
As for the world and the fulness thereof, thou hast founded
them.



Henry O. Walker

THE LANDING OF THE PILGRIMS

"The Lord is our defense; and the Holy One of Israel is our king."

The north and the south, thou hast created them:
 Tabor and Hermon shall rejoice in thy name.

Thou hast a mighty arm:
 Strong is thy hand, and high is thy right hand.
 Righteousness and justice are the foundation of thy throne:
 Mercy and truth²¹ go before thy face.

Blessed is the people that know the joyful sound:
They walk, O Lord, in the light of thy countenance.
In thy name do they rejoice all the day;
And in thy righteousness are they exalted.

For thou art the glory of their strength:
And in thy favor our horn shall be exalted.
For the Lord is our defense;
And the Holy One of Israel is our king.

A THUNDERSTORM

This has been called "the psalm of the Seven Thunders," because of its sevenfold description of the voice of the Almighty. The beautiful closing is noteworthy. After the storm is over, comes strength and peace. From this description came Tennyson's lines:

"Well roars the storm to him who hears
A deeper voice across the storm."

GIVE unto the Lord, O ye sons of the mighty,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name.
Worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters:
The God of glory thundereth²²:
The Lord is upon many waters.
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.
The voice of the Lord breaketh the cedars;

Yea, the Lord breaketh the cedars of Lebanon.
He maketh them also to skip like a calf;
Lebanon and Sirion [Hermon] like a young wild ox.

The voice of the Lord cleaveth the flames of fire.
The voice of the Lord shaketh the wilderness;
The Lord shaketh the wilderness of Kadesh.
The voice of the Lord maketh the hinds to calve,
And strippeth the forests bare:
And in his temple doth every one speak of his glory.

The Lord sitteth upon the flood;
Yea, the Lord sitteth as King forever.
The Lord will give strength unto his people;
The Lord will bless his people with peace.



CEDARS OF LEBANON

“The voice of the Lord breaketh the cedars.”

THE GLORY OF GOD

The first section of this psalm refers to the works, the second to the word, of God. It has been called "the song of the two revelations." The philosopher Kant beautifully joined them in a noble conception when he remarked that two things to command his humblest reverence were the starry heaven above and the conscience of man within. From this psalm Addison drew his inspiration for the hymn:

The spacious firmament on high,
 With all the blue, ethereal sky
 And spangled heavens, a shining frame,
 Their great Original proclaim:
 Th' unwearied sun, from day to day,
 Does his Creator's power display,
 And publishes to every land
 The work of an almighty Hand.

Soon as the evening shades prevail,
 The moon takes up the wondrous tale,
 And nightly to the listening earth
 Repeats the story of her birth:
 Whilst all the stars that round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.

What though, in solemn silence, all
 Move round the dark terrestrial ball?
 What though no real voice nor sound
 Amid their radiant orbs be found?
 In Reason's ear they all rejoice
 And utter forth a glorious voice,
 Forever singing, as they shine,
 "The Hand that made us is divine."

THE heavens declare the glory of God;
 And the firmament showeth his handiwork.
 Day unto day uttereth speech,
 And night unto night showeth knowledge.
 There is no speech nor language;
 Their voice cannot be heard.



Courtesy Taber Prang Art Co.

D. J. Gue

MOONLIGHT

"The heavens declare the glory of God."

Their line is gone out through all the earth,
And their words to the end of the world.

In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul:
The testimony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the
eyes.

The fear of the Lord is clean, enduring forever:

The judgments of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold:

Sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned:

In keeping of them there is great reward.

Who can understand his errors?

Cleanse thou me from hidden faults.

Keep back thy servant also from presumptuous sins;

Let them not have dominion over me:

Then shall I be upright,

And I shall be innocent from great transgression.

Let the words of my mouth and the meditation of my heart
be acceptable in thy sight,

O Lord, my strength, and my redeemer.



EVENTIDE

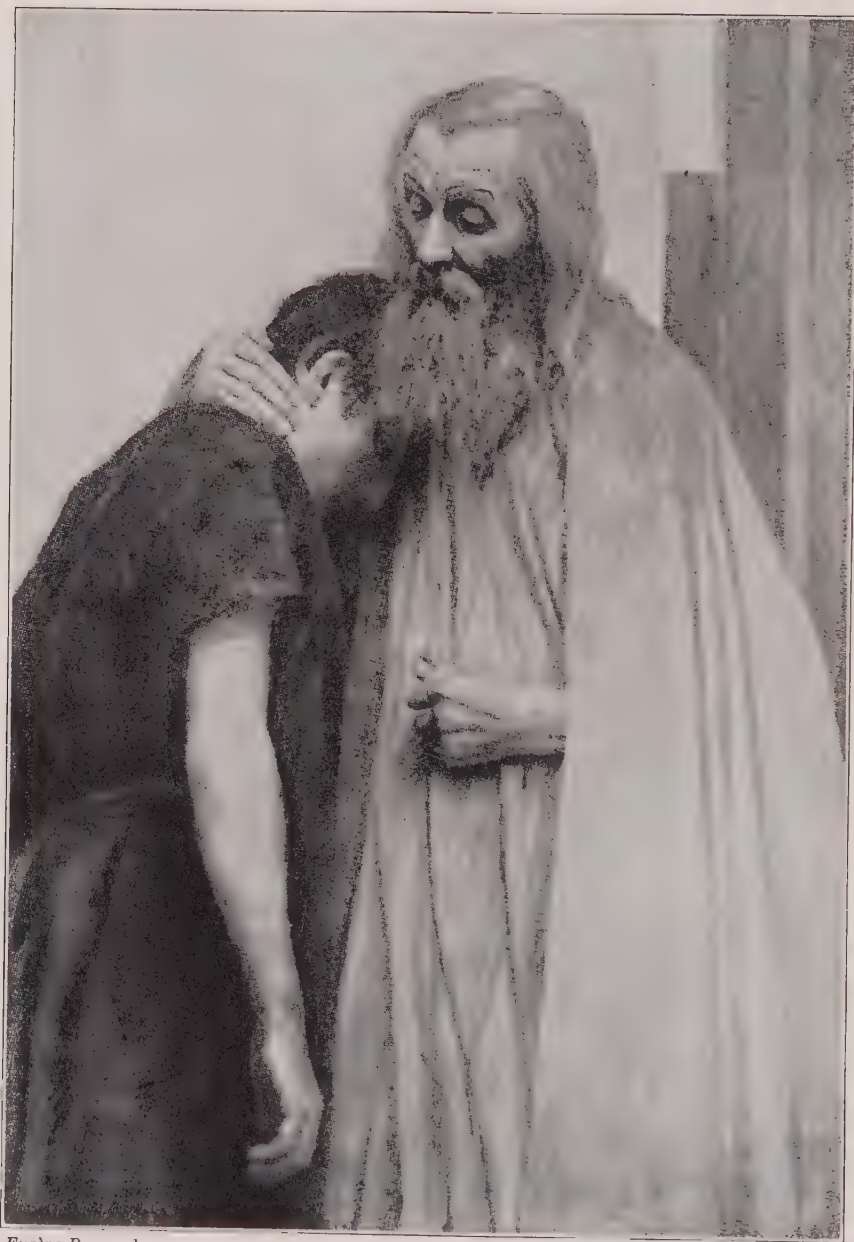
THE WORKS OF GOD

There is a book, who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need,
Pure eyes and Christian hearts.
The works of God, above, below,
Within us and around,
Are pages in that book to show
How God himself is found.

The glorious sky, embracing all,
Is like the Maker's love,
Wherein encompassed, great and small
In peace and order move.
The dew of heaven is like thy grace,
It steals in silence down;
But, where it lights, the favored place
By richest fruit is known.

Two worlds are ours: 'tis only sin
Forbids us to descry
The mystic heaven and earth within,
Plain as the sea and sky.
Thou who hast given me eyes to see
And love this sight so fair,
Give me the heart to find out Thee,
And read Thee everywhere.

—*John Keble*



Eugène Burnand

THE PENITENT

"Blessed is he whose transgression is forgiven."

PENITENTIAL PSALMS

THE BLESSEDNESS OF THE FORGIVEN

At the time he was composing *Piers Ploughman*, William Langland, reading this sacred poem, heard Hope blow his horn and “set all the saints in heaven a-singing.” Saint Augustine had these words written on the walls of his sick room “for his comfort.” The phrase, “I will guide thee with mine eye,” was for John Keble, author of *The Christian Year*, “his favorite example of the mode in which the divine training touched the soul.” “Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile,” was the motto of Izaak Walton, and one to which his life was faithful.

BLESSED is he whose transgression is forgiven,
Whose sin is covered.

Blessed is the man unto whom the Lord reckoneth not iniquity,
And in whose spirit there is no guile.

When I kept silence, my bones waxed old
Through my groaning all the day long.
For day and night thy hand was heavy upon me:
My moisture is turned into the drought of summer.

I acknowledge my sin unto thee,
And mine iniquity have I not hid:
I said, “I will confess my transgressions unto the Lord”;
And thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto thee in a
time of distress;
Surely in the floods of great waters they shall not come
nigh unto him.

Thou art my hiding place; thou wilt preserve me from
trouble;

Thou wilt compass me about with songs of deliverance.

“I will instruct thee and teach thee in the way which thou
shalt go:

I will guide thee with mine eye.”

Be ye not as the horse, or as the mule, which have no
understanding:

Whose trappings must be bit and bridle to hold them
in, else they will not come near unto thee.

Many sorrows shall be to the wicked;

But he that trusteth in the Lord, mercy shall compass
him about.

Be glad in the Lord, and rejoice, ye righteous:

And shout for joy, all ye that are upright in heart.

A PRAYER OUT OF DESPERATE DISTRESS

King Henry II of England, kneeling in Canterbury Cathedral in penance for the murder of Thomas à Becket, repeated this psalm. Robert Southey gives us a beautiful prayer of contrition in these lines:

Lord! who art merciful as well as just,
Incline thine ear to me, a child of dust!
Not what I would, O Lord! I offer thee,
Alas! but what I can.
Father Almighty, who hast made me man,
And bid me look to heaven, for thou art there,
Accept my sacrifice and humble prayer.
Four things which are not in thy treasury
I lay before thee, Lord, with this petition:
My nothingness, my wants,
My sins, and my contrition.

O LORD, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
Have mercy upon me, O Lord; for I am weak:
O Lord, heal me; for my bones are troubled:
My soul also is sore troubled:
But thou, O Lord, how long?
Return, O Lord, deliver my soul:
Oh save me for thy mercies' sake.
For in death there is no remembrance of thee:
In the grave who shall give thee thanks?
I am weary with my groaning;
Every night make I my bed to swim;
I water my couch with my tears.
Mine eye is consumed with grief;
It groweth old because of all mine enemies.
Depart from me, all ye workers of iniquity;
For the Lord hath heard the voice of my weeping.
The Lord hath heard my supplication;
The Lord will receive my prayer.
Let all mine enemies be ashamed and sore troubled:
Let them return and be put to shame suddenly.



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IN THE DAY OF TROUBLE

"Hide not thy face from me in the day when I am in trouble."

A MORTAL TO GOD THE ETERNAL

“My days are like a shadow that declineth” has always been a favorite inscription for use upon sundials.

HEAR my prayer, O Lord, and let my cry come unto thee.

Hide not thy face from me in the day when I am in trouble:

Incline thine ear unto me;

In the day when I call answer me speedily.

For my days are consumed like smoke,

And my bones are burned as a hearth.

My heart is smitten, and withered like grass;

For I forget to eat my bread.

By reason of the voice of my groaning my bones cleave to my skin.

I am like a pelican of the wilderness;

I am like an owl of the desert.

I watch, and am as a sparrow alone upon the housetop.

Mine enemies reproach me all the day;

And they that are mad against me do curse by me.

I have eaten ashes like bread,

And mingled my drink with weeping,

Because of thine indignation and thy wrath:

For thou hast lifted me up, and cast me down.

My days are like a shadow that declineth;

And I am withered like the grass.

But thou, O Lord, wilt endure forever;

And thy remembrance unto all generations.

Thou wilt arise and have mercy upon Zion²³:

For the time to favor her, yea, the set time, is come.

For thy servants take pleasure even in her stones,

And favor the dust thereof.

So the heathen shall fear the name of the Lord,
And all the kings of the earth thy glory:
When the Lord shall build up Zion,
He shall appear in his glory.
He will regard the prayer of the destitute,
And not despise their prayer.
This shall be written for the generation to come;
And the people which shall be created shall praise the Lord.

For he hath looked down from the height of his sanctuary;
From heaven did the Lord behold the earth;
To hear the groaning of the prisoner;
To loose those that are appointed to death:
To declare the name of the Lord in Zion,
And his praise in Jerusalem;
When the people are gathered together,
And the kingdoms, to serve the Lord.

He weakened my strength in the way;
He shortened my days.
I said, "O my God, take me not away in the midst of my
days":
Thy years are throughout all generations.
Of old hast thou laid the foundation of the earth;
And the heavens are the work of thy hands.

They shall perish, but thou shalt endure:
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be
changed:
But thou art ever the same,
And thy years shall have no end.
The children of thy servants shall continue,
And their offspring shall be established before thee.



THE DYING DAY

"The heavens are the work of thy hands."

OUT OF THE DEPTHS

“*De Profundis*”

While reading this psalm, of which he wrote a paraphrase, Luther once said he “saw the gates of heaven opened to him.” More than once his metrical version, sung by the people, gave him renewed courage. It was sung while his body was being taken to its last resting place. After hearing this psalm sung in Saint Paul’s, London, John Wesley accepted Luther’s doctrine of justification by faith, and thus received the inspiration for his life mission. The keynote of Mrs. Browning’s *De Profundis* is found in this psalm.

OUT of the depths have I cried unto thee, O Lord.
Lord, hear my voice:
Let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldst mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee, that thou mayest be
feared.

I wait for the Lord,
My soul doth wait,
And in his word do I hope.

My soul looketh for the Lord,
More than watchmen look for the morning;
Yea, more than watchmen for the morning.

O Israel, hope in the Lord;
For with the Lord there is mercy,
And with him is plenteous redemption:
And he shall redeem Israel from all his iniquities.

GOD, BE MERCIFUL TO ME A SINNER

This psalm has been a peculiar comfort to the dying. Verses from it were repeated by Lady Jane Grey, Sir Thomas More, Saint Teresa, Savonarola, and Dr. Thomas Arnold just before the hour of death. In his *Recessional* Kipling paraphrases the final lines:

“The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart.”

Some of the thoughts of this great penitential psalm are reflected in Robert Herrick's lines:

“In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet Spirit, comfort me.

“When I lie within my bed,
Sick in heart, and sick in head,
And with doubts discomfited,
Sweet Spirit, comfort me.

“When the house doth sigh and weep,
And the world is drowned in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit, comfort me.”

HAVE mercy upon me, O God, according to thy loving-kindness:

According to the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

For I acknowledge my transgressions:
And my sin is ever before me.

Against thee, thee only, have I sinned,
And done this evil in thy sight:

That thou mayest be justified when thou speakest,
And be clear when thou judgest.



W. L. Palmer

WOODS IN WINTER

"Wash me, and I shall be whiter than snow."

Behold, thou desirest truth in the inward parts:
And in the hidden part thou shalt make me to know wisdom.
Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness:
That the bones which thou hast broken may rejoice.

Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.

Restore unto me the joy of thy salvation:
And uphold me with thy free Spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

O Lord, open thou my lips;
And my mouth shall show forth thy praise.
For thou delightest not in sacrifice; else would I give it:
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

THE SINS AND THE PENITENCE OF ISRAEL

“Blessed are they that keep judgment,” used to be recited by Saint Louis, King of France, before going up to the judgment seat.

PRAISE ye the Lord.

O give thanks unto the Lord; for he is good:

For his mercy endureth forever.

Who can utter the mighty acts of the Lord,

Or show forth all his praise?

Blessed are they that keep justice,

And he that doeth righteousness at all times.

Remember me, O Lord, with the favor that thou bearest
unto thy people:

O visit me with thy salvation,

That I may see the prosperity of thy chosen,

That I may rejoice in the gladness of thy nation,

That I may glory with thine inheritance.

We have sinned with our fathers,

We have committed iniquity, we have done wickedly.

Our fathers understood not thy wonders in Egypt;

They remembered not the multitude of thy mercies;

But were rebellious at the sea, even at the Red Sea.

Nevertheless he saved them for his name's sake,

That he might make his mighty power to be known.

He rebuked the Red Sea also, and it was dried up:

So he led them through the depths, as through a wilderness.

He saved them from the hand of him that hated them,

And redeemed them from the hand of the enemy.

And the waters covered their adversaries;

There was not one of them left.

Then believed they his words;

They sang his praise.



C. W. Eckersburg

AFTER CROSSING THE RED SEA

"He led them through the depths, as through a wilderness."

They soon forgot his works;
They waited not for his counsel:
But lusted exceedingly in the wilderness,
And tempted God in the desert.
And he gave them their request;
But sent leanness into their soul.
They envied Moses also in the camp,
And Aaron the saint of the Lord.
The earth opened and swallowed up Dathan,
And covered the company of Abiram.
And a fire was kindled in their company;
The flame burned up the wicked.
They made a calf in Horeb,
And worshiped a molten image.

Thus they changed their glory
For the likeness of an ox that eateth grass.

They forgot God their Savior,
Who had done great things in Egypt;
Wondrous works in the land of Ham,
And terrible things by the Red Sea.
Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the breach,
To turn away his wrath, lest he should destroy them.

Yea, they despised the pleasant land,
They believed not his word,
But murmured in their tents,
And hearkened not unto the voice of the Lord.
Therefore he swore unto them,
That he would overthrow them in the wilderness:
And that he would overthrow them among the nations,
And scatter them in the lands.
They joined themselves also unto Baalpeor,
And ate the sacrifices of the dead.
Thus they provoked him to anger with their doings;
And the plague broke in upon them.

Then stood up Phinehas, and executed judgment;
And so the plague was stayed.
And that was counted unto him for righteousness,
Unto all generations forevermore.

They angered him also at the waters of Meribah,
So that it went ill with Moses for their sakes;
Because they were rebellious against his spirit.
And he spoke unadvisedly with his lips.
They did not destroy the peoples,
As the Lord commanded them;

But mingled themselves with the nations,
And learned their works:
And they served their idols,
Which became a snare unto them:
Yea, they sacrificed their sons and their daughters unto
demons,
And shed innocent blood, even the blood of their sons and
of their daughters,
Whom they sacrificed unto the idols of Canaan;
And the land was polluted with blood.
Thus were they defiled with their works,
And did very evil in their doings.

Therefore was the wrath of the Lord kindled against the
people,
And he abhorred his inheritance.
And he gave them into the hand of the nations;
And they that hated them ruled over them.
Their enemies also oppressed them.
And they were brought into subjection under their hand.
Many times did he deliver them;
But they were rebellious in their counsel,
And were brought low in their iniquity.
Nevertheless he regarded their distress,
When he heard their cry:
And he remembered for them his covenant,
And repented according to the multitude of his lovingkind-
nesses.
He made them also to be pitied
Of all those that carried them captive.

Save us, O Lord our God,
And gather us from among the nations,
To give thanks unto thy holy name,
And to triumph in thy praise.



E. K. Liska

HAGAR AND ISHMAEL

"My soul thirsteth after thee, as a thirsty land."

A PRAYER OF A DESOLATE HEART

This psalm was written by one who had been in "dark places," and who, realizing that his sorrows are in part the results of his sins, "spreads forth his hands," empty, helpless, contrite, hopeful, unto God. William Wordsworth has translated from Michelangelo the following appropriate lines:

The prayers I make will then be sweet indeed,
 If thou the spirit give by which I pray;
 My unassisted heart is barren clay,
 That of its native self can nothing feed;
 Of good and pious works thou art the seed
 That quickens only where thou say'st it may.
 Unless thou show to us thy own true way,
 No man can find it: Father! thou must lead;
 Do thou then breathe those thoughts into my mind
 By which such virtue may in me be bred
 That in thy holy footsteps I may tread;
 The fetters of my tongue do thou unbind,
 That I may have the power to sing to thee,
 And sound thy praises everlastingly!

HEAR my prayer, O Lord; give ear to my supplications:
 In thy faithfulness answer me, and in thy righteousness.

And enter not into judgment with thy servant;
 For in thy sight shall no man living be justified.

For the enemy hath persecuted my soul;
 He hath smitten my life down to the ground:
 He hath made me to dwell in darkness, as those that have
 been long dead.

Therefore is my spirit overwhelmed within me;
 My heart within me is desolate.

I remember the days of old;
 I meditate on all thy works:
 I muse on the works of thy hands.
 I stretch forth my hands to thee:

My soul thirsteth after thee, as a thirsty land.
Hear me speedily, O Lord; my spirit faileth.

Hide not thy face from me;
Lest I be like those that go down into the pit.
Cause me to hear thy lovingkindness in the morning;
For in thee do I trust.

Cause me to know the way wherein I should walk;
For I lift up my soul unto thee.
Deliver me, O Lord, from mine enemies:
I flee unto thee to hide me.

Teach me to do thy will;
For thou art my God:
Thy spirit is good; lead me into the land of uprightness.
Quicken me, O Lord, for thy name's sake.

In thy righteousness bring my soul out of trouble;
And of thy mercy cut off mine enemies,
And destroy all those who oppress my soul;
For I am thy servant.



Nicolas Mignard

HOPE

"In thee, O Lord, do I hope."

THE PENITENCE OF A DISCOURAGED HEART

Looking back upon a misguided youth, the saintly Dr. John Donne wrote his *Hymn to God the Father*, embodying the thought of this psalm, of which the first verse is:

"Wilt Thou forgive that sin where I begun,
 Which was my sin, though it were done before?
 Wilt thou forgive that sin through which I run
 And do run still, though still I do deplore?
 When Thou hast done, I have not done,
 For I have more."

O LORD, rebuke me not in thy wrath:
 Neither chasten me in thy hot displeasure.
 For thine arrows have pierced me home,
 And thy hand lieth heavy upon me.

There is no soundness in my flesh because of thine anger;
Neither is there any rest in my bones because of my sin.
Mine iniquities are gone over my head:

As a heavy burden they are too heavy for me.
My wounds are loathsome and corrupt because of my foolishness.

I am troubled; I am bowed down greatly; I go mourning
all the day long.

I am feeble and sore broken:

I groan by reason of the disquietness of my heart.
Lord, all my desire is before thee;
And my groaning is not hid from thee.
My heart panteth, my strength faileth me:
As for the light of mine eyes, it also is gone from me.
My lovers and my friends stand aloof from my plague;
And my kinsmen stand afar off.

They also that seek after my life lay snares for me;
And they that seek my hurt speak mischievous things,
And meditate deceits all the day long.
But I, as a deaf man, heard not;
And I was as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not,
And in whose mouth are no replies.
For in thee, O Lord, do I hope:
Thou wilt hear, O Lord my God.
For I said, "Hear me, lest they rejoice over me:
When my foot slippeth, they magnify themselves against
me."

For I am ready to halt,
And my sorrow is continually before me.
I will declare mine iniquity;
I will be sorry for my sin.

But mine enemies are lively, and they are strong:
And they that hate me wrongfully are multiplied.
They also that render evil for good
Are mine adversaries, because I follow the thing that is
good.
Forsake me not, O Lord: O my God, be not far from me.
Make haste to help me, O Lord my salvation.



THE BRIDGE



Giovanni Mariani

THE FIRST CHRISTIAN MARTYR

"Into thy hand I commit my spirit."

PRAYERS IN TIME OF TROUBLE

THE MARTYRS' PRAYER

“Into thy hands I commend my^o spirit,” was quoted by Jesus on the cross. These have been the last words of many saints, martyrs, and mighty men, including Stephen, Polycarp, Charlemagne, Thomas à Becket, Bernard, John Huss, Jerome of Prague, Columbus, Luther, Melancthon, John Knox, Lady Jane Grey, and Bishop Ridley. Savonarola, after his torture and before his execution, was writing meditations on this psalm.

IN thee, O Lord, do I put my trust; let me never be
ashamed:

Deliver me in thy righteousness.

Bow down thine ear to me; deliver me speedily:

Be thou my strong rock, for a house of defense to save me.

For thou art my rock and my fortress;

For thy name's sake, lead me and guide me.

Pluck me out of the net that they have laid for me;

For thou art my strength.

Into thy hand I commit my spirit:

Thou hast redeemed me, O Lord God of truth.

I hate them that regard lying vanities;

But I trust in the Lord.

I will be glad and rejoice in thy mercy;

For thou hast considered my trouble:

Thou hast known my soul in adversities:

Thou hast not shut me into the hand of the enemy;

Thou hast set my feet in a large place.

Have mercy upon me, O Lord, for I am in trouble:

Mine eye is consumed with grief,

Yea, my soul and my body.

For my life is spent with grief, and my years with sighing:

My strength faileth because of mine iniquity,
And my bones are wasted away.

Because of all my adversaries I am become a reproach,
Yea, especially unto my neighbors,
And a fear to mine acquaintance:
They that did see me without fled from me.
I am forgotten as a dead man out of mind:
I am like a broken vessel.

For I have heard the slander of many: fear was on every
side:
While they took counsel together against me,
They devised to take away my life.
But I trusted in thee, O Lord:
I said, "Thou art my God.
My times are in thy hand."

Deliver me from the hand of mine enemies, and from them
that persecute me.
Make thy face to shine upon thy servant:
Save me for thy mercies' sake.

Oh how great is thy goodness, which thou hast laid up for
them that fear thee,
Which thou hast wrought for them that trust in thee, before
the sons of men!
Thou shalt hide them in the secret of thy presence, from
the plottings of man:
Thou shalt keep them secretly in a pavilion from the strife
of tongues.

Blessed be the Lord:
For he hath showed me his marvelous kindness in a strong
city.

I said in my haste, "I am cut off from before thine eyes":
Nevertheless thou heardest the voice of my supplications
when I cried unto thee.

Oh love the Lord, all ye his saints:
For the Lord preserveth the faithful,
And plentifully rewardeth him that dealeth proudly.
Be of good courage, and he shall strengthen your heart,
All ye that hope in the Lord.

A GOOD THOUGHT IN AN EVIL TIME

The emphasis of the psalm is upon words. By false and flattering words the psalmist has been deceived; but God's words are pure and trustworthy.

HELP, Lord; for the godly man ceaseth;
For the faithful fail from among the children of men.
They speak falsehood every one with his neighbor:
With flattering lips, and a double heart, do they speak.
The Lord will cut off all flattering lips,
And the tongue that speaketh proud things:
Who have said, "With our tongue will we prevail;
Our lips are our own: who is lord over us?"

"For the oppression of the poor, for the sighing of the needy,
Now will I arise," saith the Lord; "I will set him in the
safety he panteth for."

The words of the Lord are pure words;
As silver tried in a furnace on the earth, purified seven
times.
Thou wilt keep them, O Lord,
Thou wilt preserve them from this generation forever.
The wicked walk on every side,
When vileness is exalted among the sons of men.



Robert W. Weir

THE EMBARKATION OF THE PILGRIMS

"In God have I put my trust, I will not fear."

TRUST IN GOD'S MERCY AND LOVE

From the first of these twin psalms came our national motto, "In God we trust." Of the second, Franz Delitzsch said, "Greater words of praise never came from human lips."

I

BE merciful unto me, O God;
 For man would swallow me up:
 He fighting daily oppresseth me.
 Mine enemies would daily swallow me up:
 For they are many that fight proudly against me.
 What time I am afraid,
 I will put my trust in thee.
 In God (I will praise his word),
 In God have I put my trust, I will not fear;
 What can flesh do unto me?

Every day they wrest my words;
All their thoughts are against me for evil.
They gather themselves together, they hide themselves,
They mark my steps,
Inasmuch as they wait for my soul.

Thou tellest my wanderings:
Put thou my tears into thy bottle²⁴;
Are they not in thy record?
When I cry unto thee, then shall mine enemies turn back:
This I know, because God is for me.
In God (I will praise his word),
In God have I put my trust, I will not be afraid:
What can man do unto me?

Thy vows are upon me, O God:
I will render praises unto thee.
For thou hast delivered my soul from death:
Wilt thou not deliver my feet from falling,
So that I may walk before God, in the light of the living?

II

Be merciful unto me, O God, be merciful to me;
For my soul taketh refuge in thee:
Yea, in the shadow of thy wings will I make my refuge,
Until these calamities be overpast.

I will cry unto God Most High,
Unto God who performeth all things for me.
He will send from heaven, and save me
From the reproach of him that would swallow me up.
God will send forth his mercy and his truth.

My soul is in the midst of lions;
I lie among them that are set on fire,

Even the sons of men, whose teeth are spears and arrows,
And their tongue a sharp sword.

Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.
They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me;
Into the midst whereof they are fallen themselves.

My heart is fixed, O God, my heart is fixed:
I will sing, and give praise.
Awake up, my glory; awake, psaltery and harp:
I myself will awake early.

I will praise thee, O Lord, among the people:
I will sing unto thee among the nations.
For thy mercy is great unto the heavens,
And thy truth unto the clouds.

Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.

A PLEA FOR DIVINE HELP

“A lighthouse in the Infinite, with lamps
That we must feed and trim until we die.”

MAKE haste, O God, to deliver me;
Make haste to help me, O Lord.

Let them be ashamed and confounded that seek after my
soul:
Let them be turned backward and brought to dishonor that
desire my hurt,



Berger-Levrault & Co.

Eugène Burnand

AT PRAYER

"But I am poor and needy; make haste unto me, O God."

Let them be turned back by reason of their shame that say,

"Aha, aha!"

Let all those that seek thee rejoice and be glad in thee:

And let such as love thy salvation say continually, "Let
God be magnified."

But I am poor and needy; make haste unto me, O God:

Thou art my help and my deliverer; O Lord, make no tarry-
ing.

AFTER A LOST BATTLE

In this noble poem we have an instance of "faith that trusteth when it cannot see." The nation trembles with defeat, and, in the poet's graphic phrase, has "drunk the wine of staggering." Still, the poet believes that God will yet lead it to victory against its ancient enemies, who are on every side.

O GOD, thou hast cast us off, thou hast scattered us;
Thou hast been displeased; oh restore us again.
Thou hast made the earth to tremble; thou hast broken it:
Heal the breaches thereof; for it shaketh.

Thou hast showed thy people hard things:
Thou hast made us to drink the wine of staggering.
Thou hast given a banner to them that fear thee,
That it may be displayed because of the truth.

That thy beloved may be delivered,
Save with thy right hand, and hear me.

God hath spoken in his holiness: "I will rejoice:
I will divide Shechem, and mete out the valley of Succoth.
Gilead is mine, and Manasseh is mine;
Ephraim also is the defense of my head; Judah is my
scepter.

Moab is my washpot; upon Edom will I cast my shoe:
Philistia, triumph thou because of me."

Who will bring me into the strong city?
Who will lead me into Edom?
Wilt not thou, O God, who hadst cast us off?
And thou, O God, who didst not go out with our armies?
Give us help from trouble;
For vain is the help of man.

Through God we shall do valiantly;
For he it is that will tread down our enemies.

A PRAYER FOR DELIVERANCE

This psalm is so full of just the kinds of distress which overwhelmed that great prophet Jeremiah, that a recent commentator has wisely said, "This psalm should be read throughout with Jeremiah in mind." A modern poet, L. Leigh, has written what seems like a paraphrase:

"When thunders roll
And lightnings slash the sky,
God of the Elements,
Stand by.

"When warring worlds
Make men in thousands die,
God of the Battlefield,
Stand by.

"When terrors lurk
And hearts in anguish cry,
God of Humanity,
Stand by.

"When life ebbs low
And death is drawing nigh,
God of Eternity,
Stand by."

SAVE me, O God;
For the waters are come in unto my soul.
I sink in deep mire, where there is no standing;
I am come into deep waters, where the floods overflow me.
I am weary of my crying; my throat is dried:
Mine eyes fail while I wait for my God.
They that hate me without a cause are more than the
hairs of my head:
They that would destroy me, being mine enemies wrong-
fully, are mighty:
O God, thou knowest my foolishness;
And my sins are not hid from thee.
Let not them that wait on thee, O Lord God of hosts, be
ashamed for my sake;



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RUSHING WATERS

"Let not the waterflood overflow me."

Let not those that seek thee be confounded for my sake,
O God of Israel.
Because for thy sake I have borne reproach;
Shame hath covered my face.

I am become a stranger unto my brethren,
And an alien unto my mother's children.
For the zeal of thy house hath eaten me up;
And the reproaches of them that reproached thee are fallen
upon me.
When I wept, and chastened my soul with fasting,
That was to my reproach.
I made sackcloth also my garment,
And I became a proverb to them.

They that sit in the gate speak against me;
And I was the song of the drunkards.
But as for me, my prayer is unto thee, O Lord, in an acceptable time:
O God, in the multitude of thy mercy, hear me in the truth
of thy salvation.
Deliver me out of the mire, and let me not sink:
Let me be delivered from them that hate me, and out of the
deep waters.
Let not the waterflood overflow me,
Neither let the deep swallow me up;
And let not the pit shut her mouth upon me.

Hear me, O Lord; for thy lovingkindness is good:
Turn unto me according to the multitude of thy tender
mercies.
And hide not thy face from thy servant;
For I am in trouble; hear me speedily.
Draw nigh unto my soul, and redeem it:
Deliver me because of mine enemies.

A PRAYER WHEN A FRIEND IS UNFAITHFUL

Toplady, author of *Rock of Ages*, when he was dying, repeated the lines,

“Oh that I had wings like a dove!
For then would I fly away, and be at rest.”

Mendelssohn gave these lines a well-known musical setting.

GIVE ear to my prayer, O God;
And hide not thyself from my supplication.
Attend unto me, and hear me:
For I mourn in my complaint,
Because of the voice of the enemy,
Because of the oppression of the wicked:

For they cast iniquity upon me,
And in wrath they hate me.
My heart is sore pained within me:
And the terrors of death are fallen upon me.
Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.

And I said, “Oh that I had wings like a dove!
For then would I fly away, and be at rest.
Lo, then would I wander far off,
And remain in the wilderness.
I would hasten my escape
From the stormy wind and the tempest.”

For it was not an enemy that reproached me;
Then I could have borne it:
Neither was it he that hated me that did magnify himself
against me;
Then I would have hid myself from him:
But it was thou, a man mine equal,
My guide, and my familiar friend.



THE THUNDERSTORM

"The stormy wind and the tempest."

We took sweet counsel together,
And walked unto the house of God in company.

As for me, I will call upon God,
And the Lord will save me.
Evening, and morning, and at noon, will I pray, and cry
aloud:
And he will hear my voice.
He hath delivered my soul in peace from the battle that
was against me;
For there were many that strove with me.
God will hear, and afflict them,
Even he that abideth of old.

Cast thy burden upon the Lord,
And he will sustain thee:
He will never suffer the righteous to be moved.

A PRAYER FOR HELP IN TROUBLE

It is spiritual, not physical imprisonment, of which we have here the experience. Tennyson once echoed the appeal, "Bring my soul out of prison," thus:

"Let blow the trumpet strongly while I pray,
Till this embattled wall of unbelief,
My prison, not my fortress, fall away."

I CRIED unto the Lord with my voice;
With my voice unto the Lord did I make my supplication.
I poured out my complaint before him;
I showed before him my trouble.

When my spirit was overwhelmed within me,
Then thou knewest my path.

In the way wherein I walk have they hidden a snare for me.
Look on my right hand, and behold; for there is no man
that knoweth me:

Refuge hath failed me;
No man careth for my soul.

I cried unto thee, O God; I said, "Thou art my refuge,
My portion in the land of the living.

"Attend unto my cry; for I am brought very low:
Deliver me from my persecutors; for they are stronger than I.
Bring my soul out of prison,
That I may praise thy name.

The righteous shall encircle me;
For thou wilt deal bountifully with me."



Ary Scheffer

FORGIVENESS

"Plenteous in mercy unto all them that call upon thee."

PRAYER, CONFESSION, AND PRAISE

This psalm, many of the phrases of which are taken from other psalms, seems to have been compiled as a form for private devotion. Into it, as into a storehouse, went many past experiences of the faithful illustrating human necessity and divine beneficence.

PRAYER

BOW down thine ear, O Lord, and answer me;
For I am poor and needy.

Preserve my soul; for I am godly:

O thou my God, save thy servant that trusteth in thee.
Be merciful unto me, O Lord;

For unto thee do I cry all the day long.
Rejoice the soul of thy servant;

For unto thee, O Lord, do I lift up my soul.
For thou, Lord, art good, and ready to forgive,

And plenteous in mercy unto all them that call upon
thee.

Give ear, O Lord, unto my prayer²⁵;

And hearken unto the voice of my supplications.
In the day of my trouble I will call upon thee;
For thou wilt answer me.

A CONFESSION OF FAITH

There is none like unto thee among the gods, O Lord;

Neither are there any works like unto thy works.
All nations whom thou hast made shall come and worship
before thee, O Lord;

And they shall glorify thy name.
For thou art great, and doest wondrous things:
Thou art God alone.

Teach me thy way, O Lord; I will walk in thy truth:
Unite my heart to fear thy name.

PRAISE

I will praise thee, O Lord my God, with my whole heart;
And I will glorify thy name forevermore.
For great is thy mercy toward me;
And thou hast delivered my soul from the lowest pit.

SUPPLICATION

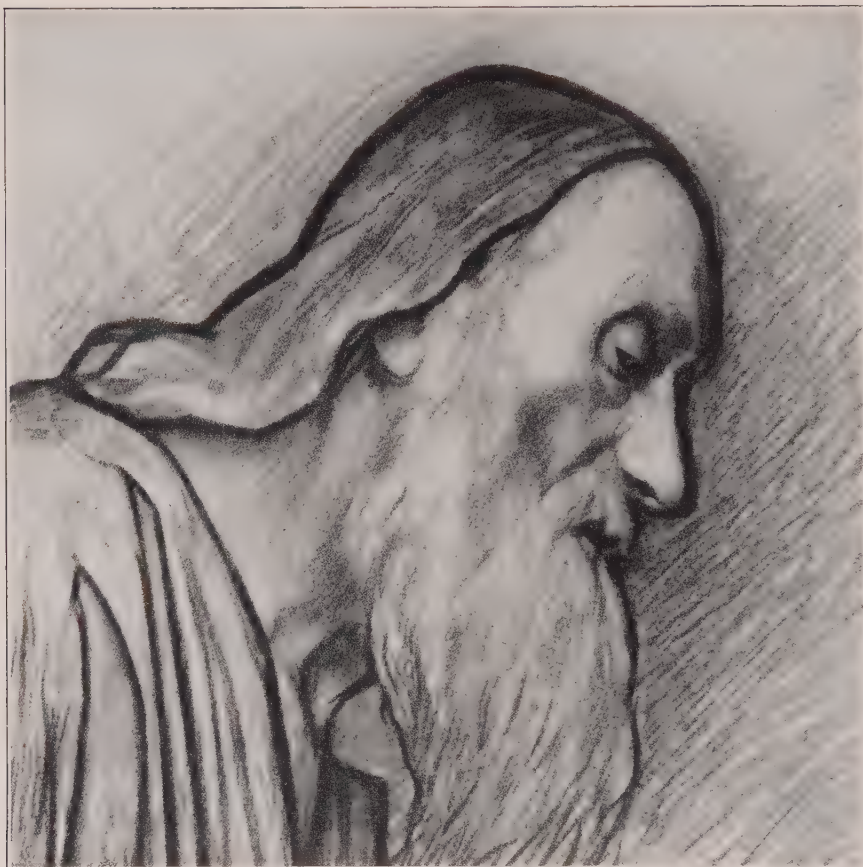
O God, the proud are risen up against me,
And the assemblies of violent men have sought after my soul,
And have not set thee before them.
But thou, O Lord, art a God full of compassion and gracious,
Longsuffering, and plenteous in mercy and truth.
Oh turn unto me, and have mercy upon me;
Give thy strength unto thy servant,
And save the son of thy handmaid.
Show me a token for good,
That they who hate me may see it, and be ashamed,
Because thou, Lord, hast helped me, and comforted me

THE COMFORTER UNFAILING

BLESSED is he that considereth the poor:
The Lord will deliver him in time of trouble.
The Lord will preserve him, and keep him alive,
And he shall be blessed upon the earth;
And deliver not thou him unto the will of his enemies.
The Lord will strengthen him upon the bed of languishing:
Thou wilt make all his bed in his sickness.

I said, "Lord, be merciful unto me:
Heal my soul; for I have sinned against thee."
Mine enemies speak evil against me, saying,
"When will he die, and his name perish?"
And if he come to see me, he speaketh vanity;
His heart gathereth iniquity to itself:
When he goeth abroad, he telleth it.
All that hate me whisper together against me:
Against me do they devise my hurt.
"An evil disease," say they, "cleaveth fast unto him:
And now that he lieth he shall rise up no more."
Yea, mine own familiar friend, in whom I trusted,
Who did eat of my bread,
Hath lifted up his heel against me.
But thou, O Lord, be merciful unto me, and raise me up,
That I may requite them.

By this I know that thou favorest me,
Because mine enemy doth not triumph over me.
And as for me, thou upholdest me in mine integrity,
And settest me before thy face forever.

*Eugène Burnand*

OLD AGE

“My life draweth nigh unto the grave.”

THE SADDEST PSALM

O LORD God of my salvation,
I have cried day and night before thee:
Let my prayer come into thy presence;
Incline thine ear unto my cry.
For my heart is full of troubles,
My life draweth nigh unto the grave.
I am counted with them that go down into the pit;

I am as a man that hath no strength:
Cast off among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more,
And they are cut off from thy hand.
Thou hast laid me in the lowest pit,
In darkness, in the deeps.
Thy wrath lieth heavy upon me,
Thou hast afflicted me with all thy storms.
Thou hast put away mine acquaintance far from me;
Thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.
Mine eye mourneth by reason of affliction:
Lord, I have called daily upon thee,
I have stretched out my hands unto thee.

Wilt thou show wonders to the dead?
Shall the dead arise and praise thee?
Shall thy lovingkindness be declared in the grave?
Or thy faithfulness in destruction?
Shall thy wonders be known in the dark?
And thy righteousness in the land of forgetfulness?

But unto thee have I cried, O Lord;
And in the morning shall my prayer come before thee.
Lord, why castest thou off my soul?
Why hidest thou thy face from me?
I am afflicted and ready to die from my youth up:
While I suffer thy terrors I am distracted.
Thy fierce wrath goeth over me;
Thy terrors have cut me off.
They came round about me daily like water;
They compassed me about together.
Lover and friend hast thou put far from me,
And mine acquaintance into darkness.

A PRAYER FOR JUSTICE

This prayer was read by Chaplain Duché at the opening of the Continental Congress, after the members had heard of the cannonade at Boston. "It seemed," wrote John Adams to his wife, "as if Heaven had ordained that psalm to be read that morning."

AGAINST THE MALICIOUS

PLEAD my cause, O Lord, with them that strive with
me:

Fight against them that fight against me.

Take hold of shield and buckler, and stand up for my help.

Draw out also the spear, and stop the way against them that
pursue me:

Say unto my soul, "I am thy salvation."

Let them be confounded and put to shame that seek after
my soul:

Let them be turned back and brought to confusion that de-
vise my hurt.

Let them be as chaff before the wind,

And let the angel of the Lord pursue them.

Let their way be dark and slippery,

And let the angel of the Lord pursue them.

For without cause have they hid for me their net in a pit,

Without cause have they digged a pit for my soul.

Let destruction come upon him unawares;

And let his net that he hath hid catch himself:

Into that very destruction let him fall.

Then my soul shall be joyful in the Lord:

It shall rejoice in his salvation.

All my bones shall say, "Lord, who is like unto thee,

Who deliverest the poor from him that is too strong for
him,

Yea, the poor and the needy from him that spoileth him?

AGAINST MISCHIEF-MAKERS

False witnesses did rise up;
They laid to my charge things that I knew not.
They rewarded me evil for good,
To the bereaving of my soul.
But as for me, when they were sick, my clothing was sack-
cloth:
I humbled my soul with fasting;
And my prayer returned into mine own bosom.
I behaved myself as though he had been my friend or my
brother:
I bowed down heavily, as one that mourneth for his mother.

But in mine adversity they rejoiced,
And gathered themselves together:
They did tear me, and ceased not:
They gnashed upon me with their teeth.
Lord, how long wilt thou look on?
Rescue my soul from their destructions,
My precious life from the lions.
I will give thee thanks in the great congregation:
I will praise thee among much people.

Let not them that are mine enemies wrongfully rejoice over
me:
Neither let them wink with the eye that hate me without a
cause.
For they speak not peace;
But they devise deceitful words against them that are quiet
in the land.
Yea, they opened their mouth wide against me;
And said, "Aha, aha, our eye hath seen it!"
Thou hast seen it, O Lord; keep not silence: O Lord, be not
far from me.

Stir up thyself, and awake to my judgment,
Even unto my cause, my God and my Lord.

Judge me, O Lord my God, according to thy righteousness;
And let them not rejoice over me.

Let them not say in their hearts, "Aha, so would we have
it":

Let them not say, "We have swallowed him up."

Let them be ashamed and brought to confusion together
that rejoice at my hurt:

Let them be clothed with shame and dishonor that mag-
nify themselves against me.

Let them shout for joy, and be glad, that favor my right-
eous cause.

Yea, let them say continually, "The Lord be magnified,
Who hath pleasure in the prosperity of his servant."

Then my tongue shall speak of thy righteousness

And of thy praise all the day long.²⁶



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THE WINGS OF THE MORNING
From a painting by Henry Turner Bailey

MEDITATIONS AND SONGS OF TRUST

THE PRESENCE OF GOD

It was these reflections of the psalmist which moved Linnæus, the naturalist, to inscribe over the door of his lecture room, "Live innocently: God is here."

O LORD, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thy hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.

Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in hell, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, "Surely the darkness shall cover me,
And the light about me shall be night";
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.

I will praise thee; for I am fearfully and wonderfully made
Marvelous are thy works;
And that my soul knoweth right well.
My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being imperfect,
And in thy book all my members were written,
Which in continuance were fashioned,
When as yet there was none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the
sand:
When I awake, I am still with thee.

Search me, O God, and know my heart:
Try me, and know my thoughts;
And see if there be any way of wickedness in me,
And lead me in the way everlasting.



THE JORDAN

"There is a river, the streams whereof make glad the city of God."

A MIGHTY FORTRESS IS OUR GOD

"Come, Melancthon, let us read the Forty-sixth Psalm," Luther used to say to his friend when persecution or other trouble threatened. The psalm was the basis of his famous hymn, *A Mighty Fortress Is Our God*, which the father of Frederick the Great called "God's Grenadier March." It was also a favorite of Cromwell's.

Gustavus Adolphus, before the Battle of Leipsic, joined with his army in chanting the psalm. It was sung in Moscow, when twenty thousand of Napoleon's soldiers had perished by frost and the advance of the invader was turned back. John Wesley drew from it a text when London was in terror because of an earthquake. His paraphrase, "The best of all is, God is with us," appears on his tombstone in Westminster Abbey.

GOD is our refuge and strength,
 A very present help in trouble.
 Therefore will we not fear, though the earth do change,
 And though the mountains be moved in the heart of the
 seas;
 Though the waters thereof roar and be troubled,
 Though the mountains shake with the swelling thereof.

There is a river,²⁷ the streams whereof make glad the city
 of God,

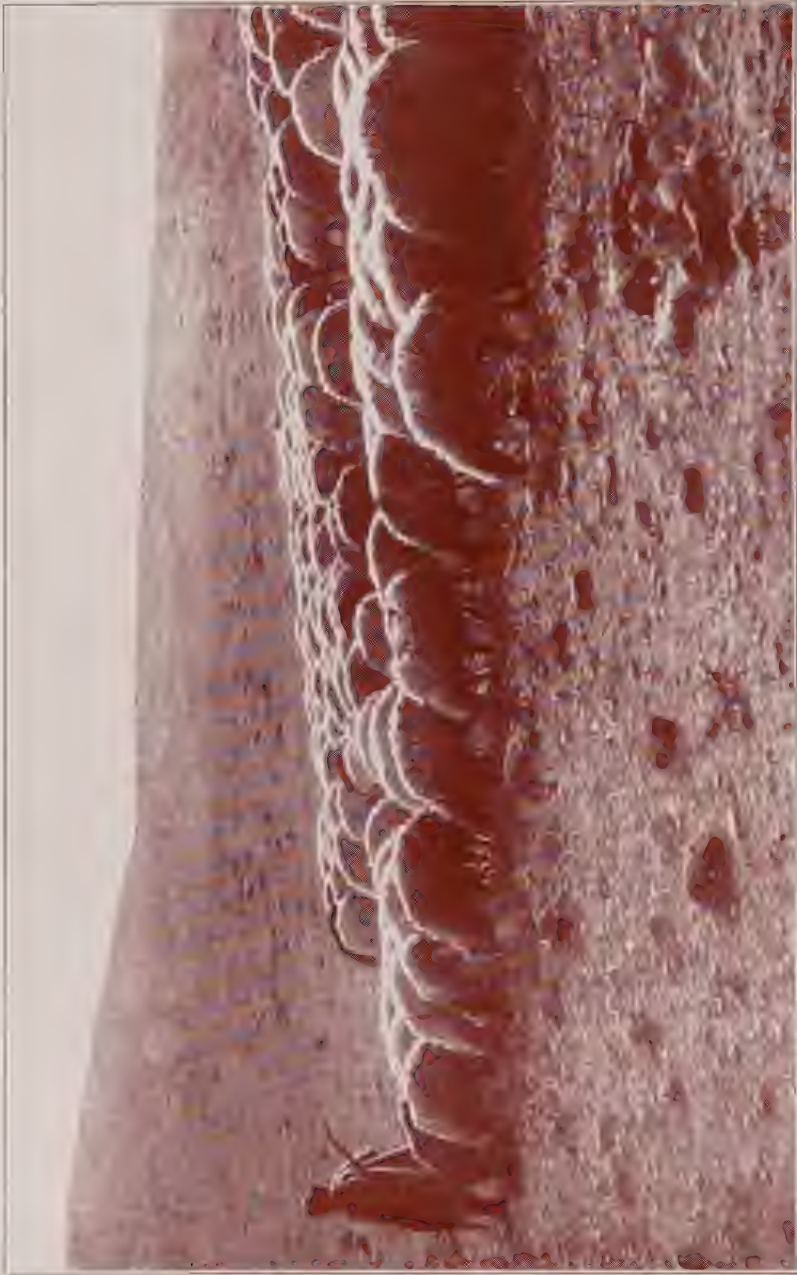
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:

God will help her, and that right early.
The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.

The Lord of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
“Be still, and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth.”

The Lord of hosts is with us;
The God of Jacob is our refuge.



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A BEDOUIN AND HIS FLOCK

I WILL REMEMBER THY WONDERS OF OLD

Matthew Arnold, in his essay on the study of history, instances an old Carthusian monk who, when asked by a trifler how he managed to endure his life, replied, "I have considered the days of old, the years of ancient times."

In the despondency that was so frequent during his early religious life, John Bunyan was helped towards a better hope by the strong phrases of this psalm.

I CRIED unto God with my voice,
Even unto God with my voice, and he gave ear unto me.
In the day of my trouble I sought the Lord:
My hand was stretched out in the night, and slacked not;
My soul refused to be comforted.
I remembered God, and was troubled:
I complained, and my spirit was overwhelmed.

Thou holdest mine eyes waking:
I am so troubled that I cannot speak.
I have considered the days of old,
The years of ancient times.
I call to remembrance my song in the night:
I commune with mine own heart;
And my spirit maketh diligent search.

Will the Lord cast off forever?
And will he be favorable no more?
Is his mercy clean gone forever?
Doth his promise fail forevermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies?

And I said, "This is mine infirmity;
But I will remember the years of the right hand of the
Most High!"²⁸
I will make mention of the deeds of the Lord;

For I will remember thy wonders of old.
I will meditate also of all thy work,
And talk of thy doings.”

Thy way, O God, is in the sanctuary:
Who is so great a God as our God?
Thou art the God that doeth wonders:
Thou hast declared thy strength among the people.
Thou hast with thine arm redeemed thy people,
The sons of Jacob and Joseph.

The waters saw thee, O God; the waters saw thee,
They were afraid; the depths also were troubled.
The clouds poured out water;
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder was in the whirlwind.

The lightnings lightened the world:
The earth trembled and shook.
Thy way was in the sea,
And thy path in the great waters,
And thy footsteps were not known.
Thou leddest thy people like a flock,
By the hand of Moses and Aaron.



The Metropolitan Museum of Art

A. B. Durand

THE BEECHES

"The lines are fallen unto me in pleasant places."

FULNESS OF JOY

From the line, "Their sorrows shall be multiplied that hasten after another god," was preached the sermon that dedicated William Carey, the father of modern foreign missions, to his work.

PRESERVE me, O God:
For in thee do I put my trust.

O my soul, thou hast said unto the Lord, "Thou art my
Lord;

I have no good beyond thee";

Unto the saints that are in the earth,

“They are the excellent, in whom is all my delight.”

Their sorrows shall be multiplied that hasten after another
god:

Their drink offerings of blood will I not offer,

Nor take their names upon my lips.

The Lord is the portion of mine inheritance and of my cup:

Thou maintainest my lot.

The lines are fallen unto me in pleasant places;

Yea, I have a goodly heritage.

I will bless the Lord, who hath given me counsel:

My heart also instructeth me in the night seasons.

I have set the Lord always before me:

Because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth:

My flesh also shall rest in hope.

For thou wilt not leave my soul in hell;

Neither wilt thou suffer thy holy one to see corruption.

Thou wilt show me the path of life:

In thy presence is fulness of joy;

At thy right hand there are pleasures forevermore.

WAITING UPON GOD

Passiveness, silence, trust, are suggested, and from this psalm may have come Milton's line, "They also serve who only stand and wait." A modern poet amplifies this thought:

"And if, perchance, I fail to see
The thought of God concerning me,
I leave in peace my fallow field
Till love divine shall make it yield.
And when at last the corn and wine
Of all his harvests shall be mine,
Then shall I know, or soon, or late,
They also serve who stand and wait."

TRULY my soul waiteth upon God:
From him cometh my salvation.
He only is my rock and my salvation:
He is my high tower;
I shall not be greatly moved.

How long will ye set upon a man
That ye may slay him, all of you,
Like a leaning wall,
Like a tottering fence?
They only consult to thrust him down from his excellency:
They delight in lies;
They bless with their mouth,
But they curse inwardly.

My soul, wait thou only upon God;
For my expectation is from him.
He only is my rock and my salvation:
He is my high tower;
I shall not be moved.

With God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.

Trust in him at all times, ye people;
Pour out your heart before him:
God is a refuge for us.
Surely men of low degree are vanity,
And men of high degree are a lie:
In the balance they will go up;
They are together lighter than vanity.
Trust not in oppression,
And become not vain in robbery:
If riches increase,
Set not your heart upon them.

God hath spoken once,
Twice have I heard this:
That power belongeth unto God.
Also to thee, O Lord, belongeth mercy:
For thou renderest to every man according to his work.

AN OLD MAN'S PSALM OF LIFE

These words might have been written by Jeremiah, as the story of his life. Two other reformers, John Howard and William Wilberforce, were comforted by them. The latter, during the violent opposition to him in the House of Commons, wrote to his wife that he was learning this psalm. Mary Queen of Scots found the inspiration in this psalm to write a Latin hymn.

IN thee, O Lord, do I put my trust:

Let me never be put to confusion.

Deliver me in thy righteousness, and cause me to escape:

Incline thine ear unto me, and save me.

Be thou my strong habitation, whereunto I may continually resort:

Thou hast given commandment to save me;

For thou art my rock and my fortress.

Deliver me, O my God, out of the hand of the wicked,

Out of the hand of the unrighteous and cruel man.

For thou art my hope, O Lord God:

Thou art my trust from my youth.

On thee have I leaned from my birth:

My praise shall be continually of thee:

I am as a wonder unto many;

For thou art my strong refuge.

Let my mouth be filled with thy praise,

And with thine honor all the day.

Cast me not off in the time of old age;

Forsake me not when my strength faileth.

For mine enemies speak against me;

And they that lie in wait for my soul take counsel together:

Saying, "God hath forsaken him:

Pursue and take him; for there is none to deliver."

O God, be not far from me:

O my God, make haste to help me.
But I will hope continually,
And will praise thee yet more and more.
My mouth shall show forth thy righteousness and thy sal-
vation all the day;
For I know not the numbers thereof.
I will go in the strength of the Lord God:
I will make mention of thy righteousness, even of thine
only.
O God, thou hast taught me from my youth;
And hitherto have I declared thy wondrous works.
Now also when I am old and gray-headed, O God, forsake
me not;
Till I have showed thy strength unto this generation,
And thy power to every one that is to come.

Thy righteousness also, O God, is very high,
Who hast done great things:
O God, who is like thee?
Thou, who hast showed me great and sore troubles,
Wilt quicken me again,
And wilt bring me up again from the depths of the earth.
Increase thou my greatness,
And comfort me on every side.

I will also praise thee with the psaltery,
Even thy truth, O my God;
To thee will I sing with the harp,
O thou Holy One of Israel.
My lips shall greatly rejoice when I sing to thee;
And my soul, which thou hast redeemed.
My tongue also shall talk of thy righteousness all the day
long:
For they are confounded, for they are brought unto
shame, that seek my hurt.



Boston Rivière
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DANIEL'S ANSWER TO THE KING

"Because he hath set his love upon me, therefore will I deliver him."

FAITH AND COURAGE FOR LIVING

Beza, John Calvin's colleague, heard this psalm sung at the first service he ever attended in a reformed church. "It supported him in all the difficulties of his subsequent life."

General Charles Gordon called it "a mountain of strength to all believers." It has long been customary, in many households, to read this psalm at family prayers before the departure of a member on a journey.

HE that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.

I will say of the Lord, "He is my refuge and my fortress;

My God, in him will I trust."

Surely he will deliver thee from the snare of the fowler,

And from the noisome pestilence.

He will cover thee with his pinions,

And under his wings shalt thou take refuge:

His truth is a shield and a buckler.

Thou shalt not be afraid for the terror by night,

Nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness,

Nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side,

And ten thousand at thy right hand;

But it shall not come nigh thee.

Only with thine eyes shalt thou behold,

And see the reward of the wicked.

For thou, O Lord, art my refuge!

Thou hast made the Most High thy habitation.

There shall no evil befall thee,

Neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee,

To keep thee in all thy ways.

They shall bear thee up in their hands,

Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder:
 The young lion and the serpent shalt thou trample under
 feet.

THE LORD SPEAKS

Because he hath set his love upon me, therefore will I deliver him:

I will set him on high, because he hath known my name.
 He shall call upon me, and I will answer him;

I will be with him in trouble:

I will deliver him, and honor him.

With long life will I satisfy him,
 And show him my salvation.

THE LORD IN HIS HOLY TEMPLE

Kneeling before the block, at her execution, Mary Queen of Scots repeated aloud the following psalm.

IN the Lord put I my trust.
 How say ye to my soul, "Flee as a bird to your mountain"?

For, lo, the wicked bend their bow,
 They make ready their arrow upon the string,
 That they may secretly shoot at the upright in heart.
 If the foundations be destroyed,
 What can the righteous do?

The Lord is in his holy temple,
 The Lord's throne is in heaven;
 His eyes behold,
 His eyelids try, the children of men.
 The Lord trieth the righteous;
 The righteous Lord loveth righteousness,
 His countenance doth behold the upright.

AS THE MOUNTAINS ROUND ABOUT JERUSALEM

Not walls nor hills could guard so well
Old Salem's happy ground,
As those eternal arms of love
That every saint surround.

—*Isaac Watts*

THEY that trust in the Lord shall be as mount Zion,
Which cannot be moved,
But abideth forever.
As the mountains are round about Jerusalem,
So the Lord is round about his people
From henceforth even forever.

For the rod of the wicked shall not rest upon the lot of the
righteous;
Lest the righteous put forth their hands to iniquity.
Do good, O Lord, unto those that are good,
To them that are upright in their hearts.
As for such as turn aside unto their crooked ways,
The Lord will lead them forth with the workers of in-
iquity.
Peace shall be upon Israel.

THE HOPE OF THE OPPRESSED

These twin psalms seem to share a common thought—meditation upon the prevalence of injustice, and the certainty that God will judge. The first of the two was applied to the prosecutors of Queen Marie Antoinette by her partisans. Its vigorous description of God's activity in the defense of his people inspired George F. Watts in his painting *Faith*. With the words of the second, Erasmus greeted Martin Luther as he was departing for the Council at Worms.

I

I WILL praise thee, O Lord, with my whole heart,
I will show forth all thy marvelous works.
I will be glad and rejoice in thee:
I will sing praise to thy name, O thou Most High.

The Lord sitteth as king forever:
He hath prepared his throne for judgment.
And he will judge the world in righteousness,
He will minister judgment to the peoples in uprightness.

The Lord also will be a refuge for the oppressed,
A refuge in times of trouble;
And they that know thy name will put their trust in thee;
For thou, Lord, hast not forsaken them that seek thee.

Sing praises to the Lord, who dwelleth in Zion:
Declare among the people his doings.
When he maketh inquisition for blood, he remembereth
them:
He forgetteth not the cry of the poor.

Have mercy upon me, O Lord,
Consider my trouble which I suffer of them that hate me,
Thou that liftest me up from the gates of death;
That I may show forth all thy praise



Eugène Burnand

EAGER LISTENERS

"Thou hast heard the desire of the humble."

In the gates of the daughter of Zion:
I will rejoice in thy salvation.

The nations are sunk down in the pit that they made:
In the net which they hid is their own foot taken.
The Lord is known by the judgment which he executeth:
The wicked is snared in the work of his own hands.

The wicked shall be turned back unto hell,
And all the nations that forget God.
For the needy shall not always be forgotten;
The expectation of the poor shall not perish forever.

Arise, O Lord; let not man prevail:
Let the nations be judged in thy sight.
Put them in fear, O Lord:
Let the nations know themselves to be but men.

II

Arise, O Lord; O God, lift up thy hand:
Forget not the poor.
Wherefore doth the wicked contemn God,
And say in his heart, "Thou wilt not require it"?

Thou hast seen it; for thou beholdest mischief and spite,
To requite it with thy hand:
The poor committeth himself unto thee;
Thou art the helper of the fatherless.

Break thou the arm of the wicked;
And as for the evil man, seek out his wickedness till thou
find none.
The Lord is King forever and ever:
The nations are perished out of his land.

Lord, thou hast heard the desire of the humble:
Thou wilt prepare their heart, thou wilt cause thine ear to
hear:
To judge the fatherless and the oppressed,
That the man of the earth may no more oppress.

THE FOLLY OF ATHEISM

Queen Elizabeth took delight in this psalm. "Probably it expressed her view of the stormy and ungodly age in which she lived, and also promised better things to come." Mrs. Browning's poem *The Cry of the Human* opens with an adaptation of the first line:

"There is no God," the foolish saith,
But none, "There is no sorrow";
And Nature oft the cry of Faith
In bitter need will borrow:
Eyes which the preacher could not school
By wayside graves are raised;
And lips say, "God be pitiful,"
Who ne'er said, "God be praised."

THE fool hath said in his heart, "There is no God."
They are corrupt, they have done abominable works;
There is none that doeth good.

The Lord looked down from heaven upon the children of
men,
To see if there were any that did understand,
And seek God.

They are all gone aside; they are all together become filthy;
There is none that doeth good,
No, not one.

Have all the workers of iniquity no knowledge,
Who eat up my people as they eat bread,
And call not upon the Lord?



John S. Sargent

THE PROPHETS

"Oh that the salvation of Israel were come out of Zion!"

There were they in great fear; for God is in the generation
of the righteous.

Ye have shamed the counsel of the poor,
Because the Lord is his refuge.

Oh that the salvation of Israel were come out of Zion!
When the Lord bringeth back the captivity of his people,
Jacob shall rejoice, and Israel shall be glad.



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"THE LORD IS MY SHEPHERD"
From a painting by William L. Taylor

THE LORD IS MY SHEPHERD

The favorite of all the psalms. The "Nightingale of the Psalms," Henry Ward Beecher called it: "It is small, of a homely feather, singing out of obscurity; but it has filled the air of the whole world with melodious joy." There are known to be nearly a hundred paraphrases of the Shepherd Psalm. Addison's, one of the most beautiful, begins thus:

The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noonday walks he shall attend,
And all my midnight hours defend.

THE Lord is my shepherd;
I shall not want.

He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's
sake.

Yea, though I walk through the valley of the shadow of
death,²⁹
I will fear no evil;
For thou art with me;
Thy rod and thy staff,³⁰ they comfort me.

Thou preparest a table before me
In the presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.

Surely goodness and mercy shall follow me all the days of
my life:
And I shall dwell in the house of the Lord forever.³¹



SNOWY SUMMITS

"Before the mountains were brought forth."

GOD OUR DWELLING PLACE

“The verses of this psalm have become the funeral hymn of Christendom, which every church recites at the burial of its dead.” It has been sung on many occasions of national mourning. Emperor Charles V, who abdicated his throne in 1557 and devoted the rest of his life to religious observances and spiritual meditation, often sang these words, so expressive of the vanity of earthly glory and material possessions. The noblest paraphrase is the one by Isaac Watts, which begins with these stanzas:

O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home:

Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

A thousand ages, in thy sight,
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

LORD, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.

Thou turnest man to destruction,
And sayest, “Return, ye children of men.”
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood;
They are as a sleep.

They are like grass which groweth up:
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.

For we are consumed by thine anger,
And by thy wrath are we troubled.

Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We spend our years as a tale that is told.
The days of our years are threescore years and ten;
And if by reason of strength they be fourscore years,
Yet is their strength labor and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger?
Even according to thy fear, so is thy wrath.³²

So teach us to number our days,
That we may apply our hearts unto wisdom.

Return, O Lord; how long?
And let it repent thee concerning thy servants.
Oh satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast
 afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the Lord our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

THE LORD MINDFUL OF HIS OWN

Motley relates that the Dutch, after their great naval victory over the Spaniards in 1603, in which they vanquished ten times as many ships as their own, sang this psalm upon their decks.

"They that seek the Lord shall not want any good thing," was the last verse copied by Columba, the early Irish missionary to Scotland. He said, "I will cease here," and turned over the volume to his successor.

I

I WILL bless the Lord at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord:
The humble shall hear thereof, and be glad.

Oh magnify the Lord with me,
And let us exalt his name together.
I sought the Lord, and he heard me,
And delivered me from all my fears.

They looked unto him, and were radiant;
And their faces were not ashamed.
This poor man cried, and the Lord heard him,
And saved him out of all his troubles.

The angel of the Lord encampeth round about them that
fear him,
And delivereth them.
Oh taste and see that the Lord is good:
Blessed is the man that trusteth in him.

Oh fear the Lord, ye his saints:
For there is no want to them that fear him.
The young lions do lack, and suffer hunger:
But they that seek the Lord shall not want any good
thing.



C. S. Pietro

INSPIRATION

"They looked unto him, and were radiant."

II

Come, ye children, hearken unto me:

I will teach you the fear of the Lord.

What man is he that desireth life,

And loveth many days, that he may see good?

Keep thy tongue from evil,

And thy lips from speaking guile.

Depart from evil, and do good;

Seek peace, and pursue it.³³

The eyes of the Lord are upon the righteous,

And his ears are open unto their cry.

The face of the Lord is against them that do evil,

To cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth,

And delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart;

And saveth such as are of a contrite spirit.

Many are the afflictions of the righteous;

But the Lord delivereth him out of them all.

He keepeth all his bones:

Not one of them is broken.

Evil shall slay the wicked:

And they that hate the righteous will be held guilty.

But the Lord redeemeth the soul of his servants:

And none of them that trust in him shall be desolate.



George F. Watts

"SIC TRANSIT"

"Lord, make me to know mine end."

THE TRANSIENCE OF LIFE

This has been called "the most beautiful of the elegies of the Psalter." Ambrose, the fearless Bishop of Milan, was moved to write his treatise on *The Duties of the Clergy* "by the patience, simplicity, and contempt for riches which mark this psalm."

There is an interesting legend of a simple Christian soul of long ago, named Pambo, who is said to have begun his Christian education by studying this psalm. Forty-nine years later, he testified that he had not yet gotten beyond the lesson in the first verse. Browning makes use of this legend in one of the poems in his *Jocoseria*.

I SAID, "I will take heed to my ways,
 That I sin not with my tongue³⁴:
 I will keep my mouth with a bridle,
 While the wicked is before me."
 I was dumb with silence:
 I held my peace, even from good;
 And my sorrow was stirred.
 My heart was hot within me.
 While I was musing the fire burned:
 Then spoke I with my tongue.

“Lord, make me to know mine end,
And the measure of my days, what it is;
That I may know how frail I am.
Behold, thou hast made my days as a handbreadth;
And mine age is as nothing before thee;
Verily every man at his best state is altogether vanity.
Surely every man walketh in a vain show;
Surely they are disquieted in vain:
He heapeth up riches, and knoweth not who shall gather
them.

“And now, Lord, what wait I for?
My hope is in thee.
Deliver me from all my transgressions:
Make me not the reproach of the foolish.
I was dumb, I opened not my mouth;
Because thou didst it.
Remove thy stroke away from me:
I am consumed by the blow of thy hand.
When thou with rebukes dost correct man for iniquity,
Thou makest his beauty to consume away like a moth:
Surely every man is vanity.

“Hear my prayer, O Lord, and give ear unto my cry;
Hold not thy peace at my tears:
For I am a stranger with thee,
And a sojourner, as all my fathers were.
Oh spare me, that I may recover strength,
Before I go hence, and be no more.”

GOD THE UPHOLDER OF THE RIGHTEOUS

When Queen Louise of Prussia heard the news of the disastrous Battle of Jena, she quieted herself by softly singing this psalm.

The line, "Commit thy way unto the Lord," sustained David Livingstone, he says, "at every turn of his course in life."

The words of Mendelssohn's beautiful aria *Oh Rest in the Lord* were drawn from this sublime song of faith.

FRET not thyself because of evildoers,
Neither be thou envious against the workers of in-
iquity.³⁵

For they shall soon be cut down like the grass,
And wither as the green herb.

Trust in the Lord, and do good;
So shalt thou dwell in the land, and verily thou shalt be
fed.

Delight thyself also in the Lord;
And he will give thee the desires of thy heart.

Commit thy way unto the Lord;
Trust also in him, and he will bring it to pass.
And he will make thy righteousness to go forth as the light,
And thy justice as the noonday.

Rest in the Lord,
And wait patiently for him:
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath:
Fret not thyself, it tendeth only to evildoing.
For evildoers shall be cut off:
But those that wait upon the Lord, they shall inherit the
earth.



THE RETURN AT EVE

"Rest in the Lord."

For yet a little while, and the wicked shall not be:
Yea, thou shalt diligently consider his place, and it shall
not be.

But the meek shall inherit the land,
And shall delight themselves in the abundance of peace.

The wicked plotteth against the just,
And gnasheth upon him with his teeth.
The Lord will laugh at him;
For he seeth that his day is coming.

The wicked have drawn out the sword, and have bent
their bow,
To cast down the poor and needy, to slay such as are
upright in the way.
Their sword shall enter into their own heart,
And their bows shall be broken.

A little that the righteous hath is better
Than the riches of many wicked.
For the arms of the wicked shall be broken:
But the Lord upholdeth the righteous.

The Lord knoweth the days of the upright:
And their inheritance shall be forever.
They shall not be put to shame in the evil time;
And in the days of famine they shall be satisfied.

But the wicked shall perish,
And the enemies of the Lord shall be as the fat of lambs:
They shall consume;
Into smoke shall they consume away.

The wicked borroweth, and payeth not again:
But the righteous dealeth graciously, and giveth.



Walter Gay

THE BENEDICTION

"I have been young, and now am old."

For such as are blessed of him shall inherit the earth;
And they that are cursed of him shall be cut off.

The steps of a good man are ordered by the Lord;
And he delighteth in his way.
Though he fall, he shall not be utterly cast down:
For the Lord upholdeth him with his hand.

I have been young, and now am old;
Yet have I not seen the righteous forsaken, nor his seed
begging bread.
He is ever merciful, and lendeth;
And his seed is blessed.

Depart from evil, and do good;
And dwell forevermore.
For the Lord loveth justice,
And forsaketh not his saints;

They are preserved forever:
But the family of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein forever.

The mouth of the righteous speaketh wisdom,
And his tongue talketh of justice.
The law of his God is in his heart;
None of his steps shall slide.

The wicked watcheth the righteous,
And seeketh to slay him.
The Lord will not leave him in his hand,
Nor condemn him when he is judged.

Wait on the Lord;
Keep his way,

And he will exalt thee to inherit the land:
When the wicked are cut off, thou shalt see it.

I have seen the wicked in great power,
And spreading himself like a green bay tree.
But he passed away, and, lo, he was not:
Yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright:
For the end of that man is peace.
But the transgressors shall be destroyed together:
The end of the wicked shall be cut off.³⁶

But the salvation of the righteous is of the Lord;
He is their stronghold in the time of trouble.
And the Lord shall help them, and deliver them:
He shall deliver them from the wicked, and save them,
Because they trust in him.

GOD A SHIELD TO THE TRUSTFUL

UNTO thee will I cry, O Lord my rock;
Be not silent to me:
Lest, if thou be silent to me,
I become like them that go down into the pit.

Hear the voice of my supplications, when I cry unto thee,
When I lift up my hands toward thy holy oracle.
Draw me not away with the wicked, and with the workers of
iniquity,
Which speak peace to their neighbors, but mischief is in their
hearts.

Give them according to their deeds,
And according to the wickedness of their endeavors:
Give them after the work of their hands;
Render to them their desert.

Because they regard not the works of the Lord,
Nor the operation of his hands,
He shall destroy them, and not build them up.
Blessed be the Lord;
For he hath heard the voice of my supplications.

The Lord is my strength and my shield;
My heart hath trusted in him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise him.

The Lord is their strength,
And he is the saving strength of his anointed.
Save thy people, and bless thine inheritance:
Be their shepherd also, and bear them up forever.



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Francis Day

AN OLD SONG

"And with my song will I praise him."

LONGING FOR COMMUNION WITH GOD

Dr. Henry van Dyke calls this psalm "The Last Sigh of an Exile." He thinks it was written to be sung by the departing captives of Israel as they left the hills beyond the Holy City, and compares it with the lamentations of the Moors when they were driven from Granada.

Sir Walter Scott, who loved the Psalms, puts the last verse of this psalm in the mouth of Jeanie Deans, the heroine of *The Heart of Midlothian*, in her hour of greatest peril.

The early Christians took the hart, or deer, as the symbol of baptism, and used to sketch its image upon their graves in the catacombs.

"Deep calleth unto deep" was paraphrased and extended into this verse by Christina G. Rossetti:

"Deep calls to deep!—man's depth would be despair
But for God's deeper depth: we sow to reap;
Have patience; wait, betake ourselves to prayer:
Deep answereth deep."

I

AS the hart panteth after the water brooks,³⁷
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my food day and night,
While they continually say unto me, "Where is thy God?"

When I remember these things,
I pour out my soul in me,
For I went with the multitude, and led them to the house
of God,
With the voice of joy and praise, a multitude keeping
holyday.

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
For the help of his countenance.



Courtesy Taber Prang Art Co.

Samuel J. Carter

HART OF THE BLACK FOREST

"As the hart panteth after the water brooks."

O my God, my soul is cast down within me:
 Therefore will I remember thee from the land of the
 Jordan,
 And the Hermons, from the hill Mizar.
 Deep calleth unto deep at the noise of thy waterspouts:
 All thy waves and thy billows are gone over me.

Yet the Lord will command his lovingkindness in the day-
 time,
 And in the night his song shall be with me,
 And my prayer unto the God of my life.
 I will say unto God my rock, "Why hast thou forgotten
 me?"

Why go I mourning because of the oppression of the
enemy?"

As with a sword in my bones, mine adversaries reproach
me;

While they say daily unto me, "Where is thy God?"

Why art thou cast down, O my soul?

And why art thou disquieted within me?

Hope thou in God; for I shall yet praise him,

Who is the health of my countenance, and my God.

II

Judge me, O God, and plead my cause against an ungodly
nation:

Oh deliver me from the deceitful and unjust man.

For thou art the God of my strength; why hast thou cast
me off?

Why go I mourning because of the oppression of the
enemy?

Oh send out thy light and thy truth;

Let them lead me:

Let them bring me unto thy holy hill,

And to thy tabernacles.

Then will I go unto the altar of God,

Unto God my exceeding joy;

And upon the harp will I praise thee, O God, my God.

Why art thou cast down, O my soul?

And why art thou disquieted within me?

Hope thou in God; for I shall yet praise him,

Who is the health of my countenance, and my God.



The American Colony, Jerusalem
V-241

PANORAMA OF JERUSALEM

"Our feet are standing within thy gates, O Jerusalem."

FOR PUBLIC WORSHIP

THE HOUSE OF THE LORD

In their war against Louis XIV and Cardinal Richelieu, the victorious Huguenot forces day after day raised this song of thanksgiving as the enemy withdrew from La Rochelle, Montauban, and other Protestant strongholds.

I WAS glad when they said unto me,
“Let us go into the house of the Lord.”
Our feet are standing within thy gates, O Jerusalem;
Jerusalem, that art builded as a city that is compact
together:

Whither the tribes go up, the tribes of the Lord,
For a testimony unto Israel, to give thanks unto the name
of the Lord.
For there are set thrones of judgment,
The thrones of the house of David.

Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.

For my brethren and companions' sakes,
I will now say, “Peace be within thee.”
Because of the house of the Lord our God
I will seek thy good.

YEARNING FOR GOD'S HOUSE

This psalm was often used in the Middle Ages at the dedication of churches and abbeys.

The psalm seems to have been a favorite of Carlyle's. He quoted the final lines when leaving his home, Craigenputtock, for London. Of the line "No good thing will he withhold" he said: "It is the Alpha and Omega, I reckon, of all possessions that can belong to man." This psalm was also the favorite of Henry F. Lyte, the author of *Abide with Me*.

From the reference to the "Valley of Baca," Bunyan adapted his idea for the Valley of Humiliation in *The Pilgrim's Progress*.

THE BLESSEDNESS OF THOSE WHO DWELL IN IT

HOW amiable are thy tabernacles, O Lord of hosts!
 My soul longeth, yea, even fainteth for the courts of
 the Lord:
 My heart and my flesh cry out for the living God.

Yea, the sparrow hath found a house,
 And the swallow a nest for herself, where she may lay her
 young,
 Even thine altars, O Lord of hosts, my King and my God.³³

Blessed are they that dwell in thy house:
 They will be still praising thee.

THE BLESSEDNESS OF THOSE WHO SEEK IT

Blessed is the man whose strength is in thee;
 In whose heart are the highways to Zion.
 Passing through the valley of Baca [Weeping] they make it a
 place of springs;
 Yea, the early rain covereth it with blessings.
 They go from strength to strength,
 Every one of them appeareth before God in Zion.
 O Lord of hosts, hear my prayer:
 Give ear, O God of Jacob:
 Behold, O God, our shield,

*Marie Laux*

SWALLOWS

“And the swallow a nest for herself.”

And look upon the face of thine anointed.
For a day in thy courts is better than a thousand:
I had rather be a doorkeeper in the house of my God
Than to dwell in the tents of wickedness.
For the Lord God is a sun and a shield:
The Lord will give grace and glory;
No good thing will he withhold from them that walk up-
rightly.
O Lord of hosts, blessed is the man that trusteth in thee.

THE JOY OF PRAISE

This psalm was sung by the Knights Templar when they were entering into battle with the Saracens for the possession of Jerusalem, during the Third Crusade.

"Oh come, let us worship and bow down; let us kneel before the Lord our Maker," were the lines placed by Schwartz, the great Danish missionary, over the door of his church in South India.

CHORUS

OH come, let us sing unto the Lord:
Let us make a joyful noise to the Rock of our salvation.
Let us come before his presence with thanksgiving:
Let us make a joyful noise unto him with psalms.

RESPONSE

For the Lord is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.

CHORUS

Oh come, let us worship and bow down:
Let us kneel before the Lord our Maker.

RESPONSE

For he is our God,
And we are the people of his pasture, and the sheep of his
hand.



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THE GORGE

"In his hand are the deep places of the earth."



Mrs. A. A. Anderson

FOUNDLING GIRLS

"Sing praises to God, sing praises."

GOD THE KING OF THE EARTH

This song of the triumph of the divine King is used by the Jews at the Feast of Trumpets, and by some branches of the Christian Church on Ascension Day.

OH clap your hands, all ye peoples;
Shout unto God with the voice of triumph.
For the Lord Most High is terrible;
He is a great King over all the earth.

He subdueth peoples under us,
And nations under our feet.
He chooseth our inheritance for us,
The glory of Jacob whom he loved.

God is gone up with a shout,
The Lord with the sound of a trumpet
Sing praises to God, sing praises:
Sing praises unto our King, sing praises.

For God is the King of all the earth:
Sing ye praises with understanding.
God reigneth over the nations:
God sitteth upon his holy throne.

The princes of the peoples are gathered together
To be the people of the God of Abraham:
For the shields of the earth belong unto God:
He is greatly exalted.



W. Holman Hunt

MAY MORNING ON MAGDALEN TOWER
"Make the voice of his praise to be heard."

PRAISE FOR GOD'S BENEFITS

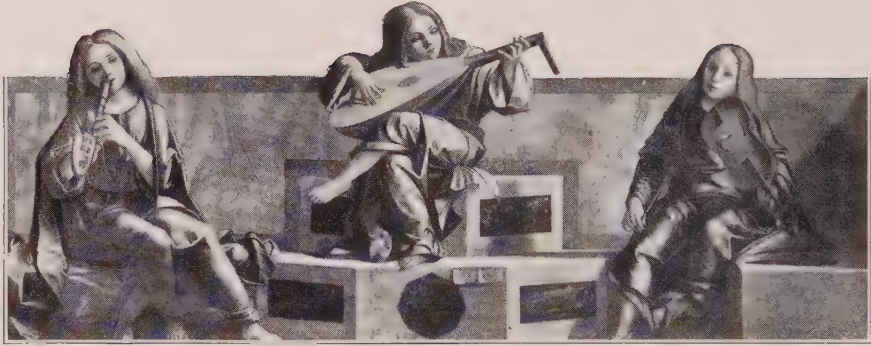
The lines of this psalm beginning, "Come and hear, all ye that fear God," form the motto of Bunyan's *Grace Abounding*.

The last three couplets resemble a syllogism with major and minor premises leading to something to be proved. Ordinarily, this would be, "Therefore, I regard not iniquity in my heart." Noting, however, what the psalmist does say, the old Puritan divine, Thomas Fuller, remarks, "Lord, I will learn this excellent logic, which, whatever the premises, makes God's glory the conclusion!"

O H bless our God, ye peoples,
And make the voice of his praise to be heard:
Who holdeth our soul in life,
And suffereth not our feet to be moved.
For thou, O God, hast proved us:
Thou hast tried us, as silver is tried.
Thou broughtest us into the net;
Thou didst lay affliction upon our loins.
Thou hast caused men to ride over our heads;
We went through fire and through water:
But thou broughtest us out into a wealthy place.

I will go into thy house with burnt offerings,
I will pay thee my vows,
Which my lips have uttered,
And my mouth hath spoken, when I was in trouble.
I will offer unto thee burnt sacrifices of fatlings, with the
incense of rams,
I will offer bullocks with goats.

Come and hear, all ye that fear God,
And I will declare what he hath done for my soul.
I cried unto him with my mouth,
And he was extolled with my tongue.
If I regard iniquity in my heart,
The Lord will not hear me:

*Carpaccio*

"SING UNTO HIM A NEW SONG."

But verily God hath heard me:

He hath attended to the voice of my prayer.

Blessed be God,

Who hath not turned away my prayer, nor his mercy
from me.

THE LORD'S PRIDE IN HIS HOLY PLACE

This psalm, though probably used as a unit in some great festival ceremony, is clearly reminiscent of two periods in Israel's religious history. The first portion describes the finding and bringing up of the Ark; the second part, some of which is quoted from Solomon's dedicatory prayer, clearly refers to the dedication of the first temple.

FOR THE ARK IN THE TIME OF DAVID

LORD, remember David and all his afflictions:
How he swore unto the Lord,
And vowed unto the mighty God of Jacob:

“Surely I will not come into the tabernacle of my house,
Nor go up into my bed;
I will not give sleep to mine eyes,
Or slumber to mine eyelids;
Until I find out a place for the Lord,
A habitation for the mighty God of Jacob.”

Lo, we heard of it in Ephrathah:
We found it in the fields of the wood:
We will go into his tabernacles:
We will worship at his footstool.

“Arise, O Lord, into thy resting place;
Thou, and the ark of thy strength.
Let thy priests be clothed with righteousness;
And let thy saints shout for joy.”

FOR THE TEMPLE OF SOLOMON

For thy servant David's sake turn not away the face of
thine anointed.
The Lord hath sworn in truth unto David;
He will not turn from it:
“Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant
 And my testimony that I shall teach them,
 Their children also shall sit upon thy throne forevermore."

For the Lord hath chosen Zion;
 He hath desired it for his habitation.
 "This is my resting place forever:
 Here will I dwell; for I have desired it.

"I will abundantly bless her provision:
 I will satisfy her poor with bread.
 I will also clothe her priests with salvation:
 And her saints shall shout aloud for joy.

"There will I make the horn of David to bud:
 I have ordained a lamp for mine anointed.
 His enemies will I clothe with shame:
 But upon himself shall his crown flourish."

THE PRIMACY OF PRAISE

The hymn *All People That on Earth Do Dwell* was based on the Hundredth Psalm; and its composer was William Kethe, a Puritan friend of John Knox. The *Old Hundredth* tune is from the Psalter of 1580 A.D.; and was written, some say, by Luther. Longfellow alludes to this version in his description in *Evangeline*:

"Singing the Hundredth Psalm, that grand old Puritan anthem."

Prophetically beautiful was it that, on his first Sunday in a harbor in Japan, in 1853, when he opened the Island Kingdom to civilization and Christianity, Commodore Perry read this psalm as the lesson of the day.

CHORUS

MAKE a joyful noise unto the Lord, all ye lands.
 Serve the Lord with gladness:
 Come before his presence with singing.

SEMICHORUS

Know ye that the Lord he is God:
It is he that hath made us, and we are his³⁹;
We are his people, and the sheep of his pasture.



©Curtis & Cameron

Robert Blum

MUSIC

"Serve the Lord with gladness."

CHORUS

Enter into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, and bless his name.

SEMICHORUS

For the Lord is good;
His mercy is everlasting;
And his truth endureth to all generations.

A FESTAL ANTHEM

Just as in *America* we remember our national history and sing, "Land where my fathers died, land of the Pilgrims' pride," so in the following psalm, the Hebrews, upon the occasion of some national festival, recalled their early days of deliverance, and gave praise to "God our King."

SING aloud unto God our strength:
Make a joyful noise unto the God of Jacob.
Take a psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
Blow the trumpet in the new moon,
In the time appointed, on our solemn feast day.
For this is a statute for Israel,
A law of the God of Jacob.
This he ordained in Joseph for a testimony,
When he went out through the land of Egypt:
Where I heard a language that I understood not.

I removed his shoulder from the burden:
His hands were delivered from the basket.
Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder;
I proved thee at the waters of Meribah.
Hear, O my people, and I will testify unto thee:
O Israel, if thou wilt hearken unto me!
There shall no strange god be in thee;
Neither shalt thou worship any strange god.
I am the Lord thy God, who brought thee up out of the
land of Egypt:
Open thy mouth wide, and I will fill it.

But my people would not hearken to my voice;
And Israel would none of me.
So I gave them up unto their own hearts' desire,
And they walked in their own counsels.



Jennie Wylie

MIRIAM'S SONG OF PRAISE

"Take a psalm, and bring hither the timbrel."

Oh that my people would hearken unto me,
And Israel would walk in my ways!
I would soon subdue their enemies,
And turn my hand against their adversaries.
The haters of the Lord should submit themselves unto him:
But their time should endure forever.
He would feed them also with the finest of the wheat;
And with honey out of the rock would I satisfy thee.

PRAISE WAITETH FOR THE LORD

PRAISE waiteth for thee, O God, in Zion:
And unto thee shall the vow be performed.

O thou that hearest prayer,
Unto thee shall all flesh come.

Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.

Blessed is the man whom thou choosest, and causest to
approach unto thee,
That he may dwell in thy courts:

We shall be satisfied with the goodness of thy house,
Even of thy holy temple.



Hans Holbein

PRAYER

“O thou that hearest prayer.”

THE BENEDICTION OF THE NIGHT WATCH

CONGREGATION

BEHOLD, bless ye the Lord, all ye servants of the Lord,
That by night stand in the house of the Lord.
Lift up your hands to the sanctuary,
And bless ye the Lord.

NIGHT WATCH

The Lord bless thee out of Zion;
Even he that made heaven and earth.

GOD'S MARCH TO VICTORY

This great song was sung by the procession of priests and monks as the Crusaders entered Antioch. It was sung in part by Cromwell's soldiers before the Battle of Dunbar, by the Huguenots at Dieppe, and by Fairfax's soldiers in their charge at Leeds, in the English Civil War.

THE COMING KING PROCLAIMED

LET God arise, let his enemies be scattered;
 Let them also that hate him flee before him.
 As smoke is driven away,
 So drive them away:
 As wax melteth before the fire,
 So let the wicked perish at the presence of God.
 But let the righteous be glad;
 Let them rejoice before God;
 Yea, let them exceedingly rejoice.

Sing unto God, sing praises to his name:
 Extol him that rideth upon the heavens;
 His name is Jehovah;
 Rejoice before him.
 A father of the fatherless, and a judge of the widows,
 Is God in his holy habitation.
 God setteth the solitary in families:
 He bringeth out the prisoners into prosperity:
 But the rebellious dwell in a dry land.

GOD TAKES UP HIS MARCH THROUGH THE WILDERNESS

O God, when thou wentest forth before thy people,
 When thou didst march through the wilderness;
 The earth shook, the heavens also dropped rain at the
 presence of God:
 Even Sinai itself was moved at the presence of God, the
 God of Israel.
 Thou, O God, didst send a plentiful rain,



MOUNT SINAI

“Even Sinai itself was moved at the presence of God.”

Thou didst confirm thine inheritance, when it was weary.
Thy congregation hath dwelt therein:
Thou, O God, hast prepared of thy goodness for the poor.

GOD ENTERS THE PROMISED LAND

The Lord giveth the word:

The women that publish the tidings are a great host.⁴⁰
Kings of armies flee, they flee;

And she that tarrieth at home divideth the spoil.
Though ye have lain among the sheepfolds,
Yet shall ye be as the wings of a dove covered with silver,
and her feathers with yellow gold.

When the Almighty scattered kings in it,
It was white as snow on Zalmon.

GOD GOES UP TO HIS HOLY CITY

The hill of God is as the hill of Bashan;
A high hill as the hill of Bashan.

Why look ye askance, ye high hills? this is the hill which
God desireth to dwell in;
Yea, the Lord will dwell in it forever.
The chariots of God are twenty thousand, even thousands
of angels:
The Lord is among them, as in Sinai in the holy place.
Thou hast ascended on high, thou hast led captivity captive,
thou hast received gifts for men;
Yea, for the rebellious also, that the Lord God might
dwell among them.

GOD IS ENTHRONED IN ZION

Blessed be the Lord, who daily beareth our burden,
Even the God of our salvation.
He that is our God is the God of salvation;
And unto God the Lord belongeth escape from death.
The Lord said, "I will bring again from Bashan,
I will bring my people again from the depths of the sea."

GOD'S PEOPLE ENTER HIS SANCTUARY

They have seen thy goings, O God,
Even the goings of my God, my King, into the sanctuary.
The singers went before, the players on instruments followed after,
Among them were the maidens playing with timbrels.
Bless ye God in the congregation,
Even the Lord, from the fountain of Israel.
There is little Benjamin with their ruler,
The princes of Judah, and their council,
The princes of Zebulun, and the princes of Naphtali.

Thy God hath commanded thy strength:
Strengthen, O God, that which thou hast wrought for us.
Because of thy temple at Jerusalem shall kings bring presents unto thee.

Rebuke the wild beast of the reeds,
The multitude of the bulls, with the calves of the people,
Till every one submit himself with pieces of silver:
Scatter thou the people that delight in war.
Princes shall come out of Egypt;
Ethiopia shall soon stretch out her hands unto God.

ALL NATIONS ARE SUMMONED TO WORSHIP GOD

Sing unto God, ye kingdoms of the earth;
Oh sing praises unto the Lord;
To him that rideth upon the heaven of heavens, which were
of old:
Lo, he doth send out his voice, and that a mighty voice.
Ascribe ye strength unto God:
His excellency is over Israel,
And his strength is in the clouds.
O God, thou art terrible out of thy holy places:
The God of Israel is he that giveth strength and power unto
his people.
Blessed be God!



Filippino Lippi

ANGEL IN PRAYER

"Oh give thanks unto the Lord; for he is good."

HIS MERCY ENDURETH FOREVER

This psalm was a battle song of the Huguenots. It was sung by the soldiers of William of Orange, when in 1688 he landed on the English shore. The Jews in Jesus' day applied the psalm to the expected advent of the victorious Messiah. In the same spirit the people sang the words, "Blessed be he that cometh in the name of the Lord," to hail Charlemagne, as he entered the imperial city to be crowned Emperor of the renewed "Holy Roman Empire" that was to bring peace to Christendom.

Luther said, "I love all Holy Scripture, which is my consolation and my life. But this psalm is nearest my heart, and I have a familiar right to call it mine."

OH give thanks unto the Lord; for he is good:
For his mercy endureth forever.

Let Israel now say,

That his mercy endureth forever.

Let the house of Aaron now say,

That his mercy endureth forever.

Let them now that fear the Lord say,

That his mercy endureth forever.

I called upon the Lord in distress:

The Lord answered me, and set me in a large place.

The Lord is on my side; I will not fear:

What can man do unto me?

It is better to trust in the Lord

Than to put confidence in man.

It is better to trust in the Lord

Than to put confidence in princes.

All nations compassed me about:

But in the name of the Lord will I destroy them.

They compassed me about; yea, they compassed me about:

But in the name of the Lord I will destroy them.

They compassed me about like bees;

They are quenched as the fire of thorns;
For in the name of the Lord I will destroy them.

Thou hast thrust sore at me that I might fall:
But the Lord helped me.
The Lord is my strength and song;
And he is become my salvation.

The voice of rejoicing and salvation is in the tents of the
righteous:
The right hand of the Lord doeth valiantly.
The right hand of the Lord is exalted:
The right hand of the Lord doeth valiantly.

I shall not die, but live,
And declare the works of the Lord.
The Lord hath chastened me sore:
But he hath not given me over unto death.

RESPONSIVE PROCESSIONAL

CONGREGATION

Open to me the gates of righteousness:
I will enter into them, I will give thanks unto the Lord.

PRIESTS

This is the gate of the Lord:
The righteous shall enter into it.

CONGREGATION

I will give thanks unto thee, for thou hast answered me,
And art become my salvation.

PRIESTS

The stone which the builders rejected
Is become the head of the corner.

CONGREGATION

This is the Lord's doing;
It is marvelous in our eyes.

PRIESTS

This is the day which the Lord hath made;
We will rejoice and be glad in it.

CONGREGATION

Save now, we beseech thee, O Lord:
O Lord, we beseech thee, send now prosperity.

PRIESTS

Blessed be he that cometh in the name of the Lord:
We have blessed you out of the house of the Lord.

CONGREGATION

The Lord is God, and he hath given us light:
Bind the sacrifice with cords, even unto the horns of the
altar.

PRIESTS

Thou art my God, and I will give thanks unto thee:
Thou art my God, I will exalt thee.

CONGREGATION

Oh give thanks unto the Lord; for he is good:
For his mercy endureth forever.



Luca della Robbia

SINGING CHILDREN

"The Lord of Hosts, he is the King of glory."

A FESTIVAL CHORUS

This song was perhaps used when the Ark was brought up into the city of David. It was rendered antiphonally, a mighty chorus, no doubt, answering the questions.

The night before his signal victory over the Danes, in the ninth century, King Alfred had a vision of a saint who promised him that "the Lord, mighty in battles" would give him success.

At the Gates of Jerusalem

CHORUS

LIFT up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.

ANSWERING CHORUS

Who is this King of glory?

CHORUS

The Lord strong and mighty,
The Lord mighty in battle.

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.

ANSWERING CHORUS

Who is this King of glory?

CHORUS

THE LORD OF HOSTS,
He is the King of glory.



By courtesy of the artist

Birge Harrison

UNDER THE MOONLIGHT

"It shall be established forever as the moon."

PSALMS OF ROYALTY

THE KING THAT IS TO COME

“**I** HAVE made a covenant with my chosen,
I have sworn unto David my servant;
Thy family will I establish forever,
And build up thy throne to all generations.”

Then thou spakest in vision to thy Holy One,
And saidst,
“I have laid help upon one that is mighty;
I have exalted one chosen out of the people.

“I have found David my servant;
With my holy oil have I anointed him:
With whom my hand shall be established;
Mine arm also shall strengthen him.

“The enemy shall not exact from him;
Nor the son of wickedness afflict him.
I will beat down his foes before his face,
And smite them that hate him.

“But my faithfulness and my lovingkindness shall be with
him;
And in my name shall his horn be exalted.
I will set his hand also on the sea,
And his right hand on the rivers.

“He shall cry unto me, ‘Thou art my Father,
My God, and the rock of my salvation.’
Also I will make him my first-born,
The highest of the kings of the earth.

“My mercy will I keep for him forevermore,
And my covenant shall stand fast with him.
His family will I make to endure forever,
And his throne as the days of heaven.

“If his children forsake my law,
And walk not in my judgments;
If they break my statutes,
And keep not my commandments;

“Then will I visit their transgression with a rod,
And their iniquity with stripes.
Nevertheless my lovingkindness will I not utterly take from
him,
Nor suffer my faithfulness to fail.

“My covenant will I not break,
Nor alter the thing that is gone out of my lips.
Once have I sworn by my holiness,
That I will not be false unto David;

“His family shall endure forever,
And his throne as the sun before me.
It shall be established forever as the moon,
And as the faithful witness in the sky.”

THE KING WHO IS HEIR OF THE LORD

This psalm called the people to the First Crusade. It was used by Athanasius against the enemies of the faith. The Templar in *Ivanhoe* calls for its use as a battle song. "It is one of the best psalms," said Luther; "I love that psalm with all my heart. It strikes and flashes valiantly among kings, princes, counselors, judges."

WHY do the heathen rage,
And the peoples imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord, and against his anointed:
"Let us break their bands asunder,
And cast away their cords from us."

He that sitteth in the heavens will laugh:
The Lord will have them in derision.
Then will he speak unto them in his wrath,
And vex them in his sore displeasure:
"Yet have I set my King
Upon my holy hill of Zion."

THE KING SPEAKS

I will declare the decree:
The Lord hath said unto me:
"Thou art my son;
This day have I begotten thee.
Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel."

Be wise now therefore, O ye kings:
Be instructed, ye judges of the earth.

Serve the Lord with fear,
And rejoice with trembling.
Kiss the son, lest he be angry,
And ye perish in the way,
When his wrath is kindled but a little.
Blessed are all they that put their trust in him.

A GOOD RULER'S OATH OF OFFICE

These directions for rulers were recommended to the Czar Vladimir II by the Russian Primate; and also to Sir George Villiers by Lord Bacon, when the former became Prime Minister. The psalm was sung at the funeral of Monica, the mother of Saint Augustine.

I WILL sing of mercy and judgment:
Unto thee, O Lord, will I sing.
I will behave myself wisely in a perfect way.
Oh when wilt thou come unto me?
I will walk within my house with a perfect heart.
I will set no wicked thing before mine eyes.

I hate the work of them that turn aside;
It shall not cleave to me.
A perverse heart shall depart from me;
I will not know a wicked person.

Whoso secretly slandereth his neighbor, him will I cut off:
Him that hath a high look and a proud heart will I not
suffer.
Mine eyes shall be upon the faithful of the land, that they
may dwell with me:
He that walketh in a perfect way, he shall serve me.

He that worketh deceit shall not tarry in my house:
He that telleth lies shall not tarry in my sight.

*Sassoferrato*

MADONNA IN PRAYER

"For thou, O God, hast heard my vows."

A ROYAL PRAYER

This psalm is a prayer of a king, or for a king. It is truly a national psalm, because what the king asks for himself are blessings desired by all Israel; and what the king promises he will do is what Israel must fulfil, if these blessings are to abide.

HEAR my cry, O God;
Attend unto my prayer.

From the end of the earth will I cry unto thee, when my
heart is overwhelmed:

Lead me to the rock that is higher than I.

For thou hast been a shelter for me,
A strong tower from the enemy.

I will abide in thy tabernacle forever:
I will trust in the covert of thy wings.

For thou, O God, hast heard my vows:
Thou hast given me the heritage of those that fear thy name.
Thou wilt prolong the king's life;
And his years shall be as many generations.

He shall abide before God forever:
Oh prepare mercy and truth, which may preserve him.
So I will sing praise unto thy name forever,
That I may daily perform my vows.

THE CHAMPION OF HIS PEOPLE

It has lately been noticed that in the Hebrew the initial letters of the first lines of this psalm spell the name Simeon; and this has led some scholars to refer it to the time of Simon the Maccabee. "The dew of thy youth," on this theory, is the young manhood which volunteers to fight for its country.

This was a favorite psalm with Oliver Cromwell and with Martin Luther.

THE Lord said unto my lord,
"Sit thou at my right hand,
Until I make thine enemies thy footstool."

The Lord will send the rod of thy strength out of Zion:
Rule thou in the midst of thine enemies.
Thy people shall be willing in the day of thy power;
In the beauties of holiness, from the lap of the morning,
thou hast the dew of thy youth.

The Lord hath sworn, and will not repent,
"Thou art a priest forever
After the order of Melchizedek."



Courtesy Taber Prang Art Co.

AMONG THE BOULDERS

"He will drink of the brook by the wayside."

The Lord at thy right hand will strike through kings in the
day of his wrath.

He will judge among the heathen;

He will fill the places with dead bodies.

He will wound the heads over many countries:

He [the king] will drink of the brook by the wayside.

Therefore will he lift up his head.

THANKSGIVING FOR DELIVERANCE

The morning after Henry, king of Navarre, put himself at the head of the Huguenot army, this was the psalm appointed to be sung at service. The king rejoiced in it as an omen of victory, which came at Ivry. Macaulay's vigorous ballad of the battle is known to all:

Now glory to the Lord of hosts, from whom all glories are!
And glory to our sovereign liege, King Henry of Navarre!

Now let there be the merry sound of music and of dance,
Through thy cornfields green and sunny vines, O pleasant land of
France!

And thou, Rochelle! our own Rochelle! proud city of the waters,
Again let rapture light the eyes of all thy mourning daughters . . .

For our God hath crushed the tyrant, our God hath raised the slave,
And mocked the counsel of the wise, and the valor of the brave.
Then glory to his holy name, from whom all glories are;
And glory to our sovereign lord, King Henry of Navarre!

SONG

THE king shall joy in thy strength, O Lord;
And in thy salvation how greatly shall he rejoice!
Thou hast given him his heart's desire,
And hast not withholden the request of his lips.
For thou meetest him with the blessings of goodness:
Thou settest a crown of pure gold on his head.
He asked life of thee, and thou gavest it him,
Even length of days forever and ever.
His glory is great through thy salvation:
Honor and majesty hast thou laid upon him.
For thou hast made him most blessed forever:
Thou hast made him exceeding glad with thy presence.

REFRAIN

For the king trusteth in the Lord,
And through the mercy of the Most High he shall not be
moved.

SONG

Thy hand will find out all thine enemies:

Thy right hand will find out those that hate thee.

Thou wilt make them as a fiery oven

In the time of thine anger.

The Lord will swallow them up in his wrath,

And the fire shall devour them.

Their fruit wilt thou destroy from the earth,

And their families from among the children of men.

For they intended evil against thee:

They imagined a mischievous device, which they are not
able to perform.

Therefore wilt thou make them turn their back,

Thou wilt make ready with thy bowstrings against their
face.

REFRAIN

Be thou exalted, Lord, in thine own strength:

So will we sing and praise thy power.

ISRAEL'S TRIUMPHANT KING

This psalm was the favorite of Athanasius, to which he turned, in his own and his people's danger, for help.

It has been suggested that Tarshish, Sheba, and Seba represent the three continents Europe, Asia, and Africa, and the descendants of Noah's three sons, Japhet, Shem, and Ham. From this passage came the representation in art of the Magi as three in number.

HIS JUSTICE AND MERCY

GIVE the king thy judgments, O God,
And thy righteousness unto the king's son.
He will judge thy people with righteousness,
And thy poor with justice.
The mountains shall bring peace to the people,
And the little hills, in righteousness.
He will judge the poor of the people,
He will save the children of the needy,
And will break in pieces the oppressor.
They shall fear thee as long as the sun and moon endure,
Throughout all generations.
He will come down like rain upon the mown grass,
As showers that water the earth.
In his days shall the righteous flourish,
And abundance of peace, so long as the moon endureth.

For he will deliver the needy when he crieth;
The poor also, and him that hath no helper.
He will have pity on the poor and needy,
And the souls of the needy he will save.
He will redeem their soul from oppression and violence;
And precious will their blood be in his sight.

HIS TRIUMPH

He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.



G. W. Cape

ALMSGIVING

"He will deliver the needy when he crieth."

They that dwell in the wilderness shall bow before him;
 And his enemies shall lick the dust.
 The kings of Tarshish and of the isles shall render tribute:
 The kings of Sheba and Seba shall offer gifts.
 Yea, all kings shall fall down before him,
 All nations shall serve him.

And he shall live; and to him shall be given of the gold
 of Sheba:
 Prayer also shall be made for him continually;

And daily shall he be praised.
There shall be abundance of grain in the earth upon the
top of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.
His name shall endure forever:
His name shall be continued as long as the sun:
And men shall be blessed in him:
All nations shall call him happy.

A BENEDICTION

Blessed be the Lord God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name forever;
And let the whole earth be filled with his glory.
Amen, and Amen.

A BATTLE PRAYER FOR THE KING

When Sir James Simpson, the discoverer of chloroform, was a boy, he called this his mother's psalm, because his mother, when in anxiety or trial, used to repeat it in the Scotch paraphrase.

The two lines beginning, "Some trust in chariots," was the battle cry of the city of Constantinople in the wars of the ninth century. With the same words the famous Saint Anthony of the fourth century "put Satan to flight."

THE Lord hear thee in the day of trouble;
The name of the God of Jacob defend thee;
Send thee help from the sanctuary,
And strengthen thee out of Zion;
Remember all thy offerings,
And accept thy burnt sacrifice;
Grant thee according to thine own heart,
And fulfil all thy counsel.

We will rejoice in thy salvation,
And in the name of our God we will set up our banners:
The Lord fulfil all thy petitions.

Now know I that the Lord saveth his anointed;
He will hear him from his holy heaven
With the saving strength of his right hand.

Some trust in chariots, and some in horses;
But we will remember the name of the Lord our God.
They are brought down and fallen:
But we are risen, and stand upright.

Save, Lord!
Let the king hear us, when we call.



Luca della Robbia

SINGING BOYS WITH SCROLL
"I will sing praises unto my God."

SONGS OF PRAISE

THE DIVINE PROTECTOR

The representation of God in this psalm reminds us of the portrait of Greatheart in *The Pilgrim's Progress*, who was acquainted with every step of the way, and was ready for every emergency. Contrasting the divine with the human, the psalmist's conclusion is that only God is trustworthy. By placing the words, "The Lord," at the beginning of five consecutive lines, he makes it clear that God, and God only, does these gracious deeds with which he credits him.

PRAISE ye the Lord.

Praise the Lord, O my soul.

While I live will I praise the Lord:

I will sing praises unto my God while I have any being.

Put not your trust in princes,

Nor in the son of man, in whom there is no help.

His breath goeth forth, he returneth to his earth;

In that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help,

Whose hope is in the Lord his God:

Who made heaven, and earth,

The sea, and all that in them is;

Who keepeth truth forever;

Who executeth justice for the oppressed;

Who giveth food to the hungry.

The Lord looseth the prisoners;

The Lord openeth the eyes of the blind;

The Lord raiseth up them that are bowed down;

The Lord loveth the righteous;

The Lord preserveth the strangers;

He upholdeth the fatherless and widow;
 But the way of the wicked he turneth upside down.
 The Lord will reign forever,
 Even thy God, O Zion, unto all generations.
 Praise ye the Lord.

PRAISE TO THE INFINITE KING

The Talmud says that he who recites this psalm thrice a day is a child of the world to come. It is the grandest of the Hallelujah Psalms.

The line, "Thy kingdom is an everlasting kingdom," was to be seen carved over a magnificent portal of the great mosque in Damascus six hundred years after it had ceased to be a Christian church.

I WILL extol thee, my God, O King;
 And I will bless thy name forever and ever.
 Every day will I bless thee,
 And I will praise thy name forever and ever.
 Great is the Lord, and greatly to be praised;
 And his greatness is unsearchable.
 One generation shall praise thy works to another,
 And shall declare thy mighty acts.
 Of the glorious majesty of thine honor,
 And of thy wondrous works, will I meditate.
 And men shall speak of the might of thy terrible acts;
 And I will declare thy greatness.
 They shall utter the memory of thy great goodness,
 And shall sing of thy righteousness.

The Lord is gracious, and full of compassion;
 Slow to anger, and of great mercy.
 The Lord is good to all;
 And his tender mercies are over all his works.
 All thy works shall give thanks unto thee, O Lord;
 And thy saints shall bless thee.



Anton F. Boisselier

A FATHER'S COMPASSION

"The Lord upholdeth all that fall."

They shall speak of the glory of thy kingdom
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.

The Lord upholdeth all that fall,
And raiseth up all those that are bowed down.
The eyes of all wait upon thee;
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest the desire of every living thing.
The Lord is righteous in all his ways,
And holy in all his works.
The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.
The Lord preserveth all them that love him;
But all the wicked will he destroy
My mouth shall speak the praise of the Lord;
And let all flesh bless his holy name forever and ever.

THE SOUL'S PRAISE

Gustavus Adolphus caused this psalm to be sung after his great victory at Leipsic. It is used often by the Scotch at the Communion, a custom that arose after John Knox found comfort from it in his sorrows. John Bright read it at family prayers the morning after the death of his wife. Frances E. Willard took strength from the verse, "As a father pitieth his children," when she left home for the first time.

BLESS the Lord, O my soul,
And all that is within me, bless his holy name.

Bless the Lord, O my soul,

And forget not all his benefits:

Who forgiveth all thine iniquities;

Who healeth all thy diseases;

Who redeemeth thy life from destruction;

Who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things;

So that thy youth is renewed like the eagle.

The Lord executeth righteousness,

And judgments for all that are oppressed.

He made known his ways unto Moses,

His acts unto the children of Israel.

The Lord is merciful and gracious,

Slow to anger, and plenteous in mercy.

He will not always chide:

Neither will he keep his anger forever.

He hath not dealt with us after our sins,

Nor rewarded us according to our iniquities.

For as the heaven is high above the earth,

So great is his mercy toward them that fear him.

As far as the east is from the west,

So far hath he removed our transgressions from us.



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AVALANCHE LILIES

"As a flower of the field, so he flourisheth."

Like as a father pitieth his children,
So the Lord pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone:
And the place thereof shall know it no more.
But the mercy of the Lord is from everlasting to everlasting
upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his commandments to do
them.

The Lord hath established his throne in the heavens;
And his kingdom ruleth over all.
Bless the Lord, ye his angels,
That are mighty in strength,
That do his commandments,
Harkening unto the voice of his word.
Bless the Lord, all ye his hosts,
Ye ministers of his, that do his pleasure.
Bless the Lord, all ye his works,
In all places of his dominion.
Bless the Lord, O my soul.



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James Weiland

SAYING GRACE

"He hath given food unto them that fear him."

PRAISE FOR THE WORKS OF HIS HANDS

Gilbert White, the patient naturalist of Selborne, England, after forty years of close observation in that retired neighborhood, summed up his life testimony in this psalm, particularly the lines, "He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion."

PRAISE ye the Lord!
I will praise the Lord with my whole heart,
In the assembly of the upright, and in the congregation.
The works of the Lord are great,
Sought out of all them that have pleasure therein.

His work is honorable and glorious:
And his righteousness endureth forever.
He hath made his wonderful works to be remembered:
The Lord is gracious and full of compassion.

He hath given food unto them that fear him:
He will ever be mindful of his covenant.
He hath showed his people the power of his works,
That he may give them the heritage of the nations.

The works of his hands are verity and justice;
All his commandments are sure.
They stand fast forever and ever,
And are done in truth and uprightness.

He hath sent redemption unto his people;
He hath commanded his covenant forever:
Holy and reverend is his name.

The fear of the Lord is the beginning of wisdom;
A good understanding have all they that do his command-
ments:
His praise endureth forever.



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GIANT CLIFFS

"Thy righteousness is like the great mountains."

GOD'S BOUNDLESS JUSTICE AND LOVE

It has been thought that the imagery of the first four lines here was suggested by the view of Mount Carmel from near the sea. "Thy righteousness is like the great mountains," that never seem so lofty as from the sea level; "thy judgments are a great deep,"—a sea; and the sea never seems so vast as when seen from the mountains.

"In thy light shall we see light," suggested Thomas à Kempis' lines:

"Until the day of everlasting sunlight breathe on us,
And shapes and shadows fail."

THY lovingkindness, O Lord, is in the heavens;
And thy faithfulness reacheth unto the skies.
Thy righteousness is like the great mountains;
Thy judgments are a great deep:
O Lord, thou preservest man and beast.

How precious is thy lovingkindness, O God!
And the children of men take refuge under the shadow of
thy wings.
They shall be abundantly satisfied with the plenteousness of
thy house;
And thou wilt make them drink of the river of thy pleasures.
For with thee is the fountain of life:
In thy light shall we see light.

Oh continue thy lovingkindness unto them that know thee;
And thy righteousness to the upright in heart.
Let not the foot of pride come against me,
And let not the hand of the wicked remove me.
There are the workers of iniquity fallen:
They are cast down, and shall not be able to rise.

THE LORD REIGNETH

These psalms of praise have been spoken of sometimes as psalms of royalty, not because they praise an earthly king, but because they declare the reign of the Lord. The central thought in the psalm given under the second heading may be expressed in the single phrase, "Light is sown for the righteous."

From the steps of the Sub-treasury in New York, on the terrible morning after Lincoln's assassination had become known, General Garfield made effective use of a verse from the second of these psalms. Addressing a crowd that threatened to become a mob, he quieted them with the words: "Clouds and darkness are round about him! Justice and judgment are the habitation of his throne! Fellow citizens, God reigns, and the government at Washington still lives!"

HE IS CLOTHED WITH MAJESTY

THE Lord reigneth; he is clothed with majesty;
The Lord is clothed with strength, wherewith he hath
girded himself.

The world also is established, that it cannot be moved.

Thy throne is established of old: thou art from everlasting.

The floods have lifted up, O Lord,
The floods have lifted up their voice;
The floods lift up their waves.

The Lord on high is mightier
Than the noise of many waters,
Yea, than the mighty breakers of the sea.

Thy testimonies are very sure:
Holiness becometh thy house, O Lord, forever.

HIS MIGHTY POWER COMFORTS THE RIGHTEOUS

The Lord reigneth; let the earth rejoice;

Let the multitude of isles be glad.

Clouds and darkness are round about him:



Maurice Courant

SEA GULL ROCKS

"The floods lift up their waves."

Righteousness and justice are the foundation of his throne.

A fire goeth before him,

And burneth up his adversaries round about.

His lightnings lightened the world:

The earth saw, and trembled.

The hills melted like wax at the presence of the Lord,

At the presence of the Lord of the whole earth.

The heavens declare his righteousness,

And all the peoples have seen his glory.

Ashamed be all they that serve graven images,

That boast themselves of idols:

Worship him, all ye gods.

Zion heard, and was glad,

And the daughters of Judah rejoiced

Because of thy judgments, O Lord.

For thou, Lord, art most high above all the earth:
Thou art exalted far above all gods.

O ye that love the Lord, hate evil:
He preserveth the souls of his saints:
He delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Rejoice in the Lord, ye righteous;
And give thanks at the remembrance of his holiness.

FOR HE IS HOLY

The Lord reigneth; let the people tremble:
He sitteth above the cherubim; let the earth be moved.
The Lord is great in Zion;
And he is high above all the peoples.
Let them praise thy great and terrible name:
Holy is he.

The king's strength also loveth justice:
Thou dost establish equity:
Thou executest justice and righteousness in Jacob.
Exalt ye the Lord our God,
And worship at his footstool:
Holy is he.

Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They called upon the Lord, and he answered them.
He spoke unto them in the pillar of cloud:
They kept his testimonies, and the ordinance that he gave
them.

Thou answeredst them, O Lord our God:
Thou wast a God that forgavest them,

Though thou tookest vengeance of their doings.
Exalt ye the Lord our God,
And worship at his holy hill;
For the Lord our God is holy.

THANKSGIVING FOR ESCAPE

“This,” says Merson, “is the psalm of English victory at sea; and so almost the psalm of England herself.”

The cablegram announcing the rescue of the besieged missionaries at Peking during the Boxer riots consisted of the last four lines of this psalm.

IF it had not been the Lord who was on our side,
When men rose up against us:
Then they had swallowed us up alive,
When their wrath was kindled against us:
Then the waters had overwhelmed us;
The stream had gone over our soul:
Then the proud waters had gone over our soul.

Blessed be the Lord,
Who hath not given us as a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are escaped.
Our help is in the name of the Lord,
Who made heaven and earth.



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AN OASIS

"The righteous shall flourish like the palm tree."

JOY IN THE GOODNESS OF GOD

In his mystic journey to Paradise, Dante hears this psalm sung, which he forthwith names "the psalm of the blessed."

The reference in this psalm to the unicorn occasioned the representation of it upon the coat of arms of England.

IT is a good thing to give thanks unto the Lord,
 And to sing praises unto thy name, O Most High:
 To show forth thy lovingkindness in the morning,
 And thy faithfulness every night,
 Upon an instrument of ten strings, and upon the psaltery;
 Upon the harp with a solemn sound.
 For thou, Lord, hast made me glad through thy work:
 I will triumph in the works of thy hands.
 O Lord, how great are thy works!
 And thy thoughts are very deep.
 A brutish man knoweth not;
 Neither doth a fool understand this:
 When the wicked spring as the grass,
 And when all the workers of iniquity do flourish;
 It is that they shall be destroyed forever:
 But thou, O Lord, art most high forevermore.
 For, lo, thine enemies, O Lord, for, lo, thine enemies shall
 perish;
 All the workers of iniquity shall be scattered.
 But my horn shalt thou exalt like the horn of a unicorn⁴¹:
 I shall be anointed with fresh oil.
 The righteous shall flourish like the palm tree:
 He shall grow like a cedar in Lebanon.
 Those that are planted in the house of the Lord
 Shall flourish in the courts of our God.
 They shall still bring forth fruit in old age;
 They shall be full of sap and green:
 To show that the Lord is upright;
 He is my rock, and there is no unrighteousness in him.



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GIANT FIRS

"Then shall all the trees of the wood sing for joy."

THE JUDGE OF THE WHOLE EARTH

These two psalms, on account of their unity of theme and their similarity of refrain, are, in fact, one. Commenting upon the line, "Strength and beauty are in his sanctuary," F. R. Wilson says: "God has room for both strength and beauty. Is there not a parable in the fact that Jubal, the inventor of music, and Tubal-cain, the first blacksmith, were brothers?"

I

OH sing unto the Lord a new song:
Sing unto the Lord, all the earth.
Sing unto the Lord, bless his name;
Show forth his salvation from day to day.
Declare his glory among the nations,
His wonders among all the peoples.

For great is the Lord, and greatly to be praised:
He is to be feared above all gods.
For all the gods of the nations are idols:
But the Lord made the heavens.
Honor and majesty are before him:
Strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the peoples;
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name.
Bring an offering, and come into his courts.
Oh worship the Lord in the beauty of holiness:
Tremble before him, all the earth.

Say among the nations, "The Lord reigneth":
The world also is established that it cannot be moved:
He shall judge the peoples with equity.
Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that is therein:
Then shall all the trees of the wood sing for joy

Before the Lord; for he cometh,
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with his truth.

II

Oh sing unto the Lord a new song;
For he hath done marvelous things:
His right hand, and his holy arm, hath wrought salvation⁴²
for him.
The Lord hath made known his salvation:
His righteousness hath he openly showed in the sight of the
nations.
He hath remembered his mercy and his faithfulness toward
the house of Israel:
All the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth:
Make a loud noise, and rejoice, and sing praise.
Sing unto the Lord with the harp;
With the harp and the voice of a psalm.
With trumpets and sound of cornet
Make a joyful noise before the Lord, the King.
Let the sea roar and the fulness thereof;
The world, and they that dwell therein;
Let the floods clap their hands;
Let the hills be joyful together

Before the Lord;
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with equity.

THE SPIRITUAL AUTOBIOGRAPHY OF A SOLDIER

It has often been noted that in this psalm are summed up the various experiences of David as soldier and king. When King Clovis of France was advancing against the Visigoths, his messengers heard the choir of the church of St. Martin at Tours chanting the lines, "For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me." He took this as an omen of the victory which soon followed.

OUT OF GREAT TROUBLE GOD DELIVERED ME

I LOVE thee, O Lord, my strength.
The Lord is my rock, and my fortress, and my deliverer;
My God, my Rock, in whom I will take refuge;
My shield, and the horn of my salvation, my high tower.
I will call upon the Lord, who is worthy to be praised:
So shall I be saved from mine enemies.

The cords of death compassed me,
And the floods of ungodliness made me afraid.
The cords of hell were round about me:
The snares of death came upon me.
In my distress I called upon the Lord,
And cried unto my God:
He heard my voice out of his temple,
And my cry before him came into his ears.

HE CAME IN A MIGHTY STORM TO MY RELIEF

Then the earth shook and trembled;
The foundations also of the mountains moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.



THE SEA

"Darkness of waters, thick clouds of the skies."

R. W. M. 1910

He bowed the heavens also, and came down;
And thick darkness was under his feet.
He rode upon a cherub, and did fly:
Yea, he flew swiftly upon the wings of the wind.
He made darkness his hiding place, his pavilion round about
him,
Darkness of waters, thick clouds of the skies.
At the brightness before him his thick clouds passed,
Hailstones and coals of fire.
The Lord also thundered in the heavens,
And the Most High uttered his voice,
Hailstones and coals of fire.
And he sent out his arrows, and scattered them;
Yea, lightnings manifold, and discomfited them.
Then the channels of waters appeared,
And the foundations of the world were laid bare,
At thy rebuke, O Lord,
At the blast of the breath of thy nostrils.

He sent from on high, he took me;
He drew me out of many waters.
He delivered me from my strong enemy,
And from them that hated me, for they were too strong
for me.
They came upon me in the day of my calamity;
But the Lord was my stay.
He brought me forth also into a large place;
He delivered me, because he delighted in me.

GOD HELPED ME BECAUSE I KEPT HIS WAYS

The Lord rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompensed me.
For I have kept the ways of the Lord,
And have not wickedly departed from my God.

For all his judgments were before me,
And I did not put away his statutes from me.
I was also perfect with him,
And I kept myself from mine iniquity.
Therefore hath the Lord recompensed me according to my
righteousness,
According to the cleanness of my hands in his eyesight.

With the merciful thou wilt show thyself merciful;
With the perfect man thou wilt show thyself perfect;
With the pure thou wilt show thyself pure;
And with the perverse thou wilt show thyself froward.
For thou wilt save the afflicted people;
But the haughty eyes thou wilt bring down.
For thou wilt light my lamp;
The Lord my God will lighten my darkness
For by thee I run upon a troop;
And by my God do I leap over a wall.

HE HATH GIVEN ME VICTORY

As for God, his way is perfect:
The word of the Lord is tried;
He is a shield unto all them that trust in him.
For who is God, save the Lord?
And who is a rock, besides our God,
The God that girdeth me with strength,
And maketh my way perfect?

He maketh my feet like hinds' feet:
And setteth me upon my high places.
He teacheth my hands to war,
So that mine arms do bend a bow of brass.
Thou hast also given me the shield of thy salvation:
Thy right hand hath held me up,
Thy gentleness hath made me great.

Thou hast enlarged my steps under me,
And my feet have not slipped.
I will pursue mine enemies, and overtake them:
Neither will I turn again till they are consumed.
I will smite them through that they shall not be able to rise:
They shall fall under my feet.
For thou hast girded me with strength unto the battle:
Thou hast subdued under me those that rose up against me.
Thou hast also made mine enemies turn their backs unto me,
That I might cut off them that hate me.
They cried, but there was none to save:
Even unto the Lord, but he answered them not.
Then did I beat them small as the dust before the wind:
I did cast them out as the mire of the streets.
Thou hast delivered me from the strivings of the people;
Thou hast made me the head of the nations:
A people whom I have not known shall serve me.
As soon as they hear of me they shall obey me;
The strangers shall submit themselves unto me.
The strangers shall fade away,
And shall come trembling out of their close places.

The Lord liveth; and blessed be my rock;
And exalted be the God of my salvation:
Even the God that executeth vengeance for me,
And subdueth peoples under me;
He rescueth me from mine enemies.
Yea, thou liftest me up above them that rise up against me;
Thou deliverest me from the violent man.
Therefore I will give thanks unto thee, O Lord, among the
nations,
And will sing praises unto thy name.
Great deliverance giveth he to his king;
And showeth lovingkindness to his anointed,
To David and to his family, forevermore.



Courtesy Taber Prang Art Co.

John G. Brown

SUNDAY MORNING

"Though the Lord is high, yet hath he respect unto the lowly."

THANKSGIVING FOR ENCOURAGEMENT

Although the word "encouragement" is not familiar in Biblical usage, the thought is here, in the emphatic phrase, "Thou strengthenedst me with strength in my soul." To one thus cheered comes the faith which is the theme of the latter part of the psalm: "The Lord will perfect that which concerneth me."

I WILL praise thee with my whole heart:

Before the gods will I sing praise unto thee.

I will worship toward thy holy temple,

And praise thy name for thy lovingkindness and for thy
truth.

For thou hast magnified thy word above all thy name.

In the day when I cried thou answeredst me,
And strengthenedst me with strength in my soul.

All the kings of the earth shall praise thee, O Lord,
When they hear the words of thy mouth;
Yea, they shall sing of the ways of the Lord:
For great is the glory of the Lord.
Though the Lord is high, yet hath he respect unto the
 lowly;
But the proud he knoweth afar off.

Though I walk in the midst of trouble, thou wilt revive me;
Thou wilt stretch forth thy hand against the wrath of mine
 enemies,
And thy right hand will save me.

The Lord will perfect that which concerneth me:
Thy mercy, O Lord, endureth forever;
Forsake not the work of thine own hands.

THE PRAISE OF THOSE WHO ADVENTURE AND SUFFER

This psalm, a portion of which speaks of the distress of those who go down to the sea in ships, was read by Alexander Duff, the Scotch missionary, to his companions in distress after they were wrecked off the Cape of Good Hope.

LET HIS PEOPLE PRAISE HIM

OH give thanks unto the Lord; for he is good:
For his mercy endureth forever.
Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of the enemy;
And gathered them out of the lands,
From the east and from the west, and from the north and
from the south.

TRAVELERS

They wandered in the wilderness in a solitary way;
They found no city to dwell in.
Hungry and thirsty, their soul fainted within them.
Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses.
And he led them forth by a straight way,
That they might go to a city of habitation.

*Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!*

For he satisfieth the longing soul,
And filleth the hungry soul with goodness.

PRISONERS

Such as sat in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they had rebelled against the words of God,
And despised the counsel of the Most High:

Therefore he brought down their heart with labor;
They fell down, and there was none to help.

Then they cried unto the Lord in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And broke their bands in sunder.

*Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!*

For he hath broken the gates of brass,
And cut the bars of iron in sunder.

THE SICK

Fools because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of food;
And they draw near unto the gates of death.

Then they cry unto the Lord in their trouble,
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth them from their destructions.

*Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!*

And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.

SAILORS

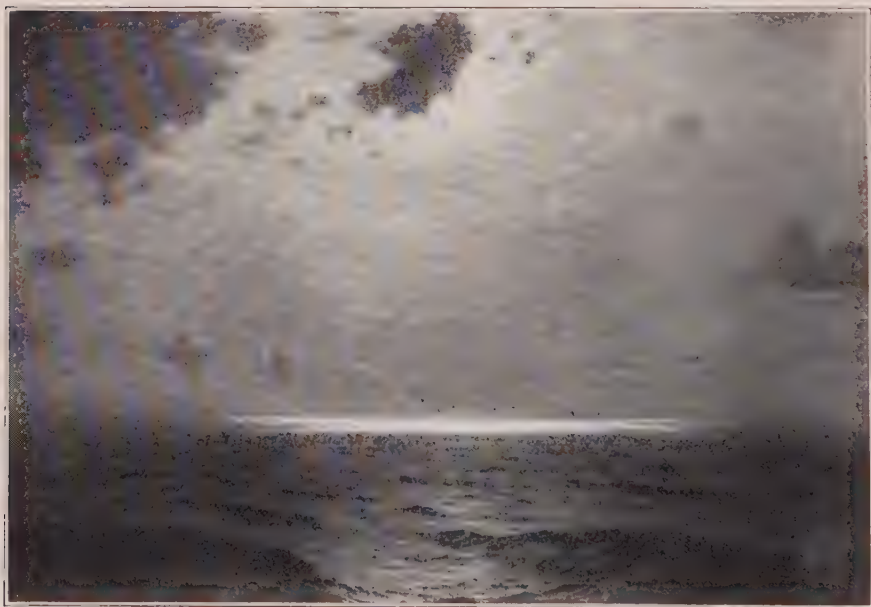
They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven,

They go down again to the depths:
Their soul melteth away because of trouble.
They reel to and fro,
And stagger like a drunken man,
And are at their wits' end.

Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they are quiet;
So he bringeth them unto their desired haven.⁴³

*Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!*

Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders.



By courtesy of the artist

Birge Harrison

MOONLIGHT ON THE SEA

"He maketh the storm a calm, so that the waves thereof are still."

SETTLERS

He turneth rivers into a wilderness,
And watersprings into a thirsty ground;
A fruitful land into a salt desert,
For the wickedness of them that dwell therein.
He turneth a wilderness into a pool of water,
And a dry land into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city of habitation;
And sow fields, and plant vineyards,
Which may yield fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And he suffereth not their cattle to decrease.
Again, they are diminished and bowed down
Through oppression, trouble, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the waste, where there is
no way.
Yet setteth he the needy on high from affliction,
And maketh him families like a flock.
The righteous shall see it, and rejoice;
And all iniquity shall stop her mouth.

Whoso is wise will give heed to these things,
And they will consider the lovingkindness of the Lord.

IN PRAISE OF NATIONAL DELIVERANCE

In his Fast Day proclamation for 1863, Abraham Lincoln said: "It is the duty of nations, as well as of men, to recognize the sublime truth, announced in the Holy Scriptures and proved by all history, that those nations only are blessed 'whose God is the Lord.'"

Long as thine Art shall love true love,
 Long as thy Science truth shall know,
 Long as thine Eagle harms no Dove,
 Long as thy Law by law shall grow;
 Long as thy God is God above,
 Thy brother every man below,—
 So long, dear Land of all my love,
 Thy name shall shine, thy fame shall glow!

—*Sidney Lanier*

GOD IS TO BE PRAISED

REJOICE in the Lord, O ye righteous;
 For praise is becoming to the upright.
 Praise the Lord with harp;
 Sing unto him with the psaltery of ten strings.
 Sing unto him a new song:
 Play skilfully with a loud noise.

GOD IS WITH HIS WORLD

For the word of the Lord is right;
 And all his work is done in faithfulness.
 He loveth righteousness and justice:
 The earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made;
 And all the host of them by the breath of his mouth.
 He gathereth the waters of the sea together as a heap;
 He layeth up the depths in storehouses.
 Let all the earth fear the Lord:
 Let all the inhabitants of the world stand in awe of him.
 For he spoke, and it was done;
 He commanded, and it stood fast.

GOD IS WITH HIS PEOPLE

The Lord bringeth the counsel of the nations to nought:
He maketh the devices of the peoples to be of none effect.
The counsel of the Lord standeth fast forever,
The thoughts of his heart to all generations.

Blessed is the nation whose God is the Lord;
The people whom he hath chosen for his own inheritance.
The Lord looketh from heaven;
He beholdeth all the sons of men;
From the place of his habitation he looketh forth
Upon all the inhabitants of the earth:
He that fashioneth the hearts of them all,
That considereth all their works.

There is no king saved by the multitude of a host;
A mighty man is not delivered by great strength;
A horse is a vain thing for safety;
Neither shall he deliver any by his great power:
Behold, the eye of the Lord is upon them that fear him,
Upon them that hope in his mercy;
To deliver their soul from death;
And to keep them alive in famine.

Our soul hath waited for the Lord:
He is our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name.
Let thy mercy, O Lord, be upon us,
According as we have hoped in thee.



George Inness

CHRISTMAS EVE

"The heaven, even the heavens, are the Lord's."

UNTO GOD IS THE GLORY

This was the battle song of John Sobieski, King of Poland, when he marched to his victory over the Turks at Vienna. This victory was a turning point in history: it marked the last invasion of Europe from the East.

Henry V ordered this psalm repeated after the Battle of Agincourt, and at the first verse he and his whole army fell on their knees. The first five lines were upon the medals worn by the soldiers of the Russian Army when they entered Paris in 1814. The banners of the Templars bore the same legend. Haydn repeated these lines when he was listening to his *Creation* for the first time.

NOT unto us, O Lord, not unto us, but unto thy name
 give glory,
For thy mercy, and thy truth's sake.
Wherefore should the nations say, "Where is now their
 God?"

But our God is in the heavens:
He hath done whatsoever he pleased.

Their idols are silver and gold, the work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;

They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throat.
They that make them shall be like unto them;
Yea, every one that trusteth in them.

O Israel, trust thou in the Lord:
He is their help and their shield.

O house of Aaron, trust in the Lord:
He is their help and their shield.

Ye that fear the Lord, trust in the Lord:
He is their help and their shield.

The Lord hath been mindful of us; he will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the Lord,
Both small and great.

The Lord increase you more and more,
You and your children.

Ye are blessed of the Lord,
Who made heaven and earth.

The heaven, even the heavens, are the Lord's;
But the earth hath he given to the children of men.
The dead praise not the Lord,
Neither any that go down into silence;
But we will bless the Lord from this time forth and forever-
more.
Praise ye the Lord!

THE ENDURANCE OF TRUTH

Rallying his troops for renewed pursuit after the victory of Dunbar, Cromwell, so Frederic Harrison tells us, showed his mingled shrewdness and devotion by selecting, as the psalm to be chanted, the shortest, the One Hundred and Seventeenth.

OH praise the Lord, all ye nations;
Praise him, all ye peoples.
For his merciful kindness is great toward us;
The truth of the Lord endureth forever.
Praise ye the Lord.



Luca della Robbia

SINGING BOYS

"Oh praise the Lord, all ye nations."

THANKSGIVING BY OBEDIENCE

The deep and chastening experience described here leads the psalmist to the lofty thought, echoed more often in the prophetic than in the priestly writings, that God desires not sacrifice but obedience. Here the writer records his own vow. We are reminded of the similar experience related by Wordsworth in his *Prelude*:

“To the brim
My heart was full; I made no vows, but vows
Were then made for me; bond unknown to me
Was given, that I should be, else sinning greatly,
A dedicated spirit. On I walked
In thankful blessedness, which still survives.”

I WAITED patiently for the Lord;
And he inclined unto me, and heard my cry.
He brought me up also out of a horrible pit, out of the miry
clay;
He set my feet upon a rock, and established my goings.
He hath put a new song in my mouth, even praise unto our
God:
Many shall see it, and fear, and shall put their trust in the
Lord.

Blessed is the man that maketh the Lord his trust,
And respecteth not the proud, nor such as turn aside to lies.
Many, O Lord my God, are the wonderful works that thou
hast done,
And thy thoughts which are to us-ward:
They cannot be set in order unto thee;
If I would declare and speak of them, they are more than
can be numbered.

Sacrifice and offering thou didst not delight in;
Mine ears hast thou opened:
Burnt offering and sin offering hast thou not required.
Then said I, “Lo, I come;

In the roll of the book it is written of me:
I delight to do thy will, O my God;
Yea, thy law is within my heart."

I have published righteousness in the great congregation;
Lo, I will not refrain my lips, O Lord, thou knowest.
I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation:
I have not concealed thy lovingkindness and thy truth from
the great congregation.

Withhold not thou thy tender mercies from me, O Lord:
Let thy lovingkindness and thy truth continually preserve
me.

For innumerable evils have compassed me about;
Mine iniquities have taken hold of me, so that I am not able
to look up;
They are more than the hairs of my head, therefore my heart
faileth me.
Be pleased, O Lord, to deliver me:
O Lord, make haste to help me.

Let them be ashamed and confounded together that seek
after my soul to destroy it:
But let all those that seek thee rejoice and be glad in thee:
Let such as love thy salvation say continually, "The Lord
be magnified."
But I am poor and needy; yet the Lord thinketh upon me⁴⁴:
Thou art my help and my deliverer; make no tarrying, O my
God.



"PRAISE HIM WITH STRINGED INSTRUMENTS"
Detail from "The Madonna of the Tabernacle," by Fra Angelico

THE UNIVERSAL DOXOLOGY

Thanks to this psalm above others, instrumental music, though frowned upon by some of the severer fathers, has been continuously preserved in the church. This psalm has often been used at the casting and consecration of church bells. It is one of the psalms in which artists as well as musicians have delighted. The instruments here mentioned are depicted by Fra Angelico in the hands of his lovely angels in *The Madonna of the Tabernacle*, and in the dances of the blessed in his *Last Judgment*. Drawing their authority from this psalm, Orcagna, Raphael, Luini, and many others have pictured saints and angels with the timbrel, the harp, the cymbals, and the organ.

PRAISE ye the Lord!

Praise God in his sanctuary:

Praise him in the firmament of his power.

Praise him for his mighty acts:

Praise him according to his excellent greatness.

Praise him with the sound of the trumpet:

Praise him with psaltery and harp.

Praise him with the timbrel and dance:

Praise him with stringed instruments and organs.

Praise him upon the loud cymbals:

Praise him upon the high-sounding cymbals.

Let everything that hath breath praise the Lord.

Praise ye the Lord!



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A MISTY MORNING

"In the morning shalt thou hear my voice."

Ernest W. Longfellow

PRAYERS FOR GUIDANCE

A MORNING PRAYER FOR GUIDANCE

This psalm inspired Thomas Ken, the author of the *Doxology*, to write the well-known morning hymn, *Awake, My Soul, and with the Sun*, to which that *Doxology* was appended as the last stanza. Louis IX of France, one of the most distinguished monarchs of his time, died while on a crusade in Tunis. His last words were from this psalm: "But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple."

GIVE ear to my words, O Lord,
Consider my meditation.

Hearken unto the voice of my cry, my King, and my God;
For unto thee will I pray.

O Lord, in the morning shalt thou hear my voice;
In the morning will I direct my prayer unto thee, and
will look up.

For thou art not a God that hath pleasure in wickedness:
Neither shall evil dwell with thee.

The foolish shall not stand in thy sight:
Thou hatest all workers of iniquity.

Thou wilt destroy them that speak falsehood:
The Lord will abhor the bloody and deceitful man.

But as for me, I will come into thy house in the multitude
of thy mercy:

And in thy fear will I worship toward thy holy temple.

Lead me, O Lord, in thy righteousness because of mine
enemies;

Make thy way straight before my face.

For there is no faithfulness in their mouth;

Their inward part is a pit of destruction:

Their throat is an open sepulcher;
They flatter with their tongue.
Destroy thou them, O God;
Let them fall by their own counsels;
Cast them out in the multitude of their transgressions;
For they have rebelled against thee.

But let all those that put their trust in thee rejoice,
Let them ever shout for joy, because thou defendest
them:
Let them also that love thy name be joyful in thee.
For thou, Lord, wilt bless the righteous;
With favor wilt thou compass him as with a shield.



NIGHT

"Thou hast visited me in the night."

A PRAYER FOR PROTECTION

This psalm was a favorite of John Howard, the prison reformer. The lines beginning, "My steps have held fast," formed one of the texts of Scripture that gave him encouragement and caused him to persevere.

In the early days of her work, Frances E. Willard was sometimes troubled by the evil things people said of her. She called three of her friends together and read them a part of this psalm, closing with the line, "I am purposed that my mouth shall not transgress." "I am going," she said, "to sign off from speaking ill of people; and I want you to take this pledge with me."

HEAR the right, O Lord, attend unto my cry;
Give ear unto my prayer, that goeth not out of
feigned lips.

Let my sentence come forth from thy presence;
Let thine eyes look upon equity.

Thou hast proved my heart;
Thou hast visited me in the night;
Thou hast tried me, and findest nothing;
I am purposed that my mouth shall not transgress.

As for the works of men, by the word of thy lips
I have kept me from the ways of the violent.

My steps have held fast to thy paths,
My feet have not slipped.

I have called upon thee, for thou wilt answer me, O God:
Incline thine ear unto me, and hear my speech.
Show thy marvelous lovingkindness,
O thou that savest by thy right hand them who put their
trust in thee
From those that rise up against them.

Keep me as the apple of the eye,
Hide me under the shadow of thy wings.
As for me, I shall behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.

OF WHOM SHALL I BE AFRAID?

This psalm was read by Sir John Lawrence, Governor-General of India, on the morning when his wife and family were to sail home to England, the separation meaning health and safety for them and loneliness for him in his responsible post.

"God is my Light," is the motto of Oxford University.

With this psalm, Catherine Booth sustained her faith when she was introducing the work of the Salvation Army into the city of Paris. It was also a favorite of George John Romanes, the eminent English psychologist and scientist.

THE Lord is my light and my salvation;
Whom shall I fear?

The Lord is the strength of my life;
Of whom shall I be afraid?

When the wicked,
Even mine enemies and my foes, came upon me
To eat up my flesh,
They stumbled and fell.

Though a host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.

One thing have I asked of the Lord, that will I seek after:
That I may dwell in the house of the Lord all the days of
my life,
To behold the beauty of the Lord,
And to inquire in his temple.

For in the day of trouble
He will hide me in his pavilion;
In the secret place of his tabernacle will he hide me;
He will set me up upon a rock.



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GATEWAY, TEMPLE AREA

"To behold the beauty of the Lord, and to inquire in his temple."

And now shall my head be lifted up
 Above mine enemies round about me,
 And I will offer in his tabernacle sacrifices of joy,
 I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice:
 Have mercy also upon me, and answer me.
 When thou saidst, "Seek ye my face," my heart said unto
 thee,
 "Thy face, Lord, will I seek."⁴⁵

Hide not thy face from me;
 Put not thy servant away in anger:

Thou hast been my help;
Cast me not off, neither forsake me, O God of my salvation.

When my father and my mother forsake me,
Then the Lord will take me up.
Teach me thy way, O Lord;
And lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine adversaries:
For false witnesses are risen up against me,
And such as breathe out cruelty.
I had fainted, unless I had believed to see the goodness of
the Lord in the land of the living.

Wait on the Lord:
Be strong,
And let thy heart take courage;
Yea, wait thou on the Lord.



Sir Edward Burne-Jones

HOPE

"Unto thee, O Lord, do I lift up my soul."

GUIDE ME IN THY TRUTH

C. J. Montefiore says that this prayer is "one of the tenderest and most beautiful in the Psalter." The *Autobiography* of Petrarch closes with the line, "Remember not the sins of my youth."

UNTO thee, O Lord, do I lift up my soul.
O my God, I trust in thee,
Let me not be ashamed;
Let not mine enemies triumph over me.
Yea, let none that wait on thee be ashamed:
Let them be ashamed who deal treacherously without
cause.

Show me thy ways, O Lord;
Teach me thy paths.
Guide me in thy truth, and teach me;
For thou art the God of my salvation;
On thee do I wait all the day.

Remember, O Lord, thy tender mercies and thy loving-
kindnesses;
For they have been ever of old.
Remember not the sins of my youth, nor my transgressions:
According to thy mercy remember thou me,
For thy goodness' sake, O Lord.

Good and upright is the Lord:
Therefore will he instruct sinners in the way.
The meek will he guide in judgment;
And the meek will he teach his way.

All the paths of the Lord are lovingkindness and truth
Unto such as keep his covenant and his testimonies.
For thy name's sake, O Lord,
Pardon mine iniquity, for it is great.

What man is he that feareth the Lord?

Him shall he instruct in the way that he shall choose.
His soul shall dwell at ease;

And his offspring shall inherit the earth.
The secret of the Lord is with them that fear him;
And he will show them his covenant.

Mine eyes are ever toward the Lord;

For he shall pluck my feet out of the net.
Turn thee unto me, and have mercy upon me;
For I am desolate and afflicted.

The troubles of my heart are enlarged:
Oh bring thou me out of my distresses.
Look upon mine affliction and my pain;
And forgive all my sins.

Consider mine enemies, for they are many;
And they hate me with cruel hatred.

Oh keep my soul, and deliver me:
Let me not be ashamed, for I put my trust in thee.
Let integrity and uprightness preserve me,
For I wait on thee.

Redeem Israel, O God,
Out of all his troubles.



SUNSET ON THE WATER

UNTIL HE HAVE MERCY

This psalm was the favorite of James Gilmour, the noble missionary to Mongolia; also of Coventry Patmore, the poet.

The worshiper in this psalm turns to God as a servant to his master, looking to his hand for blessings:

“Not as one blind and deaf to our beseeching,
Neither forgetful that we are but dust.
Not as from heavens too high for our upreaching,
Coldly sublime, intolerably just.”

UNTO thee do I lift up mine eyes,
O thou that dwellest in the heavens.

Behold, as the eyes of servants look unto the hand of their
master,

And as the eyes of a maid unto the hand of her mistress;



Mrs. A. A. Anderson

CHORISTER BOYS

"I will sing unto the Lord."

So our eyes wait upon the Lord our God
Until he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us;
For we are exceedingly filled with contempt.
Our soul is exceedingly filled with the scorning of those that
are at ease,
And with the contempt of the proud.

A PRAYER FOR LIGHT

“In this psalm,” said Alexander McLaren, “the waves run high at first, but at last lie peacefully glinting in the sunlight.”

Princess Anne Stuart, dying at the age of four, said she could not say her long prayer, “Our Father,” but she would say her short one, “Lighten mine eyes.” These words were painted over the chapel of Alexander II at Petrograd to commemorate his escape from assassination. The phrase means, “Fill mine eyes with thy light.”

HOW long wilt thou forget me, O Lord? forever?
How long wilt thou hide thy face from me?
How long shall I take counsel in my soul, having sorrow in
my heart daily?
How long shall mine enemy be exalted over me?

Consider and hear me, O Lord my God:
Lighten mine eyes, lest I sleep the sleep of death;
Lest mine enemy say, “I have prevailed against him”;
And those that trouble me rejoice when I am moved.

But I have trusted in thy mercy;
My heart shall rejoice in thy salvation.
I will sing unto the Lord,
Because he hath dealt bountifully with me.



American Colony, Jerusalem

JERUSALEM

“Beautiful for situation, the joy of the whole earth, is Mount Zion.”

PATRIOTIC HYMNS

THE MOUNTAIN-TOP CITY

This psalm has been called "The Song of the City of God." Dean Stanley's description of "the mountain city, breathing a mountain air and enthroned on a mountain fastness," in his *Sinai and Palestine*, was clearly inspired by this psalm. It might very naturally have been written during the joy that followed Sennacherib's repulse and failure.

GREAT is the Lord, and greatly to be praised,
In the city of our God, in his holy mountain.

Beautiful for situation, the joy of the whole earth,
Is mount Zion, on the sides of the north,
The city of the great King.
God is known in her palaces for a refuge.

As we have heard, so have we seen
In the city of the Lord of hosts,
In the city of our God:
God will establish it forever.

We have thought on thy lovingkindness,
O God, in the midst of thy temple.
According to thy name, O God,
So is thy praise unto the ends of the earth:
Thy right hand is full of righteousness.

Let mount Zion rejoice,
Let the daughters of Judah be glad,
Because of thy judgments.
Walk about Zion, and go round about her:
Tell the towers thereof,

Mark ye well her bulwarks,
Consider her palaces;
That ye may tell it to the generation following:
For this God is our God forever and ever:
He will be our guide even unto death.



FADING LIGHT

“He will be our guide even unto death.”

THE NATION'S SORROWS AND TRIUMPH

This is an appealing presentation of Israel's sorrows from the standpoint of the individual psalmist, who in his own afflictions experiences the woes of his people. The triumph foretold in the second portion is as widespread as were the afflictions: all peoples are to share in the blessings.

The first line of this psalm forms one of the "seven words" uttered by Jesus as he hung upon the cross.

In the fearful raids of the Huns and Avars, who devastated Europe during the tenth century, the people in their desperate fighting found utterance for their woes in a portion of this psalm.

MY God, my God, why hast thou forsaken me?
Why art thou so far from helping me, and from the
words of my groaning?

O my God, I cry in the daytime, but thou answerest not;
And in the night season, and am not silent.

But thou art holy,

O thou that inhabitest the praises of Israel.

Our fathers trusted in thee:

They trusted, and thou didst deliver them.

They cried unto thee, and were delivered:

They trusted in thee, and were not confounded.

But I am a worm, and no man;

A reproach of men, and despised of the people.

All they that see me laugh me to scorn:

They shoot out the lip, they shake the head, saying,

"He trusted on the Lord, that he would deliver him:

Let him deliver him, seeing he delighteth in him."

But thou art my God from of old,

Thou didst make me hope when I was upon my mother's
breast.

Be not far from me; for trouble is near;

For there is none to help.



Nikolaas Maes

ASKING A BLESSING

"The meek shall eat and be satisfied."

Many bulls have compassed me:
Strong bulls of Bashan have beset me round.
They gape upon me with their mouths,
As a ravening and a roaring lion.

I am poured out like water,
And all my bones are out of joint;
My heart is like wax; it is melted within me;
My palate is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.
For dogs have compassed me:
The assembly of the wicked have inclosed me;
They pierced my hands and my feet:
I may number all my bones:
They look and stare upon me.
They part my garments among them,
And cast lots upon my vesture.

But be not thou far from me, O Lord:
O my strength, haste thee to help me.
Deliver my soul from the sword;
My dear life from the power of the dog.
Save me from the lion's mouth;
For thou hast heard me from the horns of the wild oxen.

I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee.
Ye that fear the Lord, praise him;
All ye the family of Jacob, glorify him;
And fear him, all ye the family of Israel.
For he hath not despised nor abhorred the affliction of the
afflicted;
Neither hath he hid his face from him;
But when he cried unto him, he heard.

My praise shall be of thee in the great congregation:
 I will pay my vows before them that fear him.
 The meek shall eat and be satisfied:
 They shall praise the Lord that seek him:
 Let your heart live forever.

All the ends of the earth shall remember, and turn unto the
 Lord,
 And all the kindreds of the nations shall worship before
 thee.
 For the kingdom is the Lord's:
 And he is the governor among the nations

ZION, THE CITY OF GOD

The motto of the hilltop University of Durham is, "His foundation is in the holy mountains." "Glorious things are spoken of thee, O city of God," was the motto of Augustine's *City of God*.

HIS foundation is in the holy mountains;
 The Lord loveth the gates of Zion more than all the
 dwellings of Jacob.
 Glorious things are spoken of thee, O city of God.
 I will make mention of Rahab [Egypt] and Babylon as
 among them that know me:
 Behold, Philistia, and Tyre, with Ethiopia:
 This man was born there.

And of Zion it shall be said, "This and that man was born
 in her";
 And the Most High himself will establish her.
 The Lord will count, when he writeth up the people,
 "This man was born there."
 They that sing as well as they that dance shall say,
 "All my fountains are in thee."



LEADING THE FLOCK

"Thou that ledest Joseph like a flock."

CAUSE THY FACE TO SHINE

This is one of the few psalms which seem to show a connection with the northern kingdom. "Joseph, Ephraim, and Manasseh" refer to northern tribes. This cry for deliverance might have been written in view of the Assyrian peril.

A PRAYER TO THE INFINITE SHEPHERD

GIVE ear, O Shepherd of Israel,
Thou that ledest Joseph like a flock;
Thou that dwellest between the cherubim, shine forth.

Before Ephraim and Benjamin and Manasseh, stir up thy
strength,

And come to save us.

Turn us again, O God;

Cause thy face to shine, and we shall be saved.

O Lord God of hosts, how long wilt thou be angry against
the prayer of thy people?

Thou feedest them with the bread of tears,
And givest them tears to drink in great measure.
Thou makest us a strife unto our neighbors,
And our enemies laugh among themselves.
Turn us again, O God of hosts,
Cause thy face to shine, and we shall be saved.

A PRAYER TO THE DIVINE VINEDRESSER

Thou hast brought a vine out of Egypt;
Thou hast cast out the heathen, and planted it.
Thou preparedst room before it,
And didst cause it to take deep root, and it filled the
land.
The hills were covered with the shadow of it,
And the boughs thereof were like the goodly cedars.
She sent out her boughs unto the sea,
And her branches unto the River.

Why hast thou broken down her hedges,
So that all they who pass by the way do pluck her?
The boar out of the wood doth ravage it,
And the wild beasts of the field feed on it.

Return, we beseech thee, O God of hosts:
Look down from heaven, and behold and visit this vine;
And the stock which thy right hand hath planted,
And the branch that thou madest strong for thyself.
It is burned with fire, it is cut down:
They perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for thy-
self.

So shall we not go back from thee:

Quicken thou us, and we will call upon thy name.

Turn us again, O Lord God of hosts;

Cause thy face to shine, and we shall be saved.

GOD IN ISRAEL'S EXODUS

In *The Divine Comedy* of Dante, the opening words of this psalm are sung by the spirits when they first get a glimpse of heaven from their bark. The following paraphrase was written by John Milton when fifteen years old:

When the blest seed of Terah's faithful son
 After long toil their liberty had won,
 And passed from Pharian fields to Canaan-land,
 Led by the strength of the Almighty's hand,
 Jehovah's wonders were in Israel shown,
 His praise and glory was in Israel known.
 That saw the troubled sea, and shivering fled,
 And sought to hide his froth-becurlèd head
 Low in the earth; Jordan's clear streams recoil,
 As a faint host that hath received the foil.
 The high, huge-bellied mountains skip like rams
 Amongst their ewes, the little hills like lambs.
 Why fled the ocean? and why skipped the mountains?
 Why turnèd Jordan toward his crystal fountains?
 Shake, Earth! and at the presence be aghast
 Of Him that ever was and aye shall last,
 That glassy floods from rugged rocks can crush,
 And make soft rills from fiery flint stones gush.

WHEN Israel went out of Egypt,
 The house of Jacob from a people of strange lan-
 guage,
 Judah became his sanctuary,
 Israel his dominion.

The sea saw it, and fled;
 Jordan was driven back.



Murillo

MOSES SMITING THE ROCK

"Who turned the rock into a standing water."

The mountains skipped like rams,
The little hills like lambs.

What ailed thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?
Ye mountains, that ye skipped like rams;
And ye little hills, like lambs?

Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Who turned the rock into a standing water,
The flint into a fountain of waters.

A CRY FOR NATIONAL DELIVERANCE

This psalm was sung by the Vaudois refugees as they streamed into Geneva from their winter flight over the Alps. Three years later they sang it in triumph as they marched back to their homes. The Covenanters chanted the same psalm at the Battle of Rullion Green. It was of the sorrows of these Vaudois martyrs that Milton wrote his impressive sonnet, *On the Late Massacres in Piedmont*:

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piemontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who, having learnt thy way,
Early may fly the Babylonian woe.

O GOD, why hast thou cast us off forever?
Why doth thine anger smoke against the sheep of thy
pasture?

Remember thy congregation, which thou hast purchased of
old,

The tribe of thine inheritance, which thou hast redeemed;
This mount Zion, wherein thou hast dwelt.

Lift up thy footsteps unto the perpetual desolations,
The enemy hath wrought all evil in the sanctuary.
Thine enemies roar in the midst of thy congregations;
They set up their ensigns for signs.

A man was famous according as he had lifted up axes upon
the thick trees.

But now they break down the carved work thereof at once
with axes and hammers.



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Nikolaas Maes

OLD WOMAN PARING APPLES

“Let the poor and needy praise thy name.”

They have cast fire into thy sanctuary,
They have defiled by casting down the dwelling place of thy
name to the ground.
They said in their hearts, “Let us destroy them altogether”:
They have burned up all the synagogues of God in the land.

We see not our signs: there is no more any prophet;
Neither is there among us any that knoweth how long.
O God, how long shall the adversary reproach?
Shall the enemy blaspheme thy name forever?

Why withdrawest thou thy hand,
Even thy right hand?
Pluck it out of thy bosom.

Remember this, that the enemy hath reproached, O Lord,
And that the foolish people have blasphemed thy name.
Oh deliver not the life of thy turtledove unto the multitude
of the wicked:

Forget not the congregation of thy poor forever.
Have respect unto the covenant.
For the dark places of the earth are full of the habitations
of cruelty.
Oh let not the oppressed return ashamed:
Let the poor and needy praise thy name.

Arise, O God, plead thine own cause:
Remember how the foolish man reproacheth thee daily.
Forget not the voice of thine enemies,
The tumult of those that rise up against thee increaseth con-
tinually.

THE DAY OF HUMILIATION

This psalm, says Bishop Perowne, was used daily in the liturgy in the times of the Maccabees.

"Doth God sleep?" John Hyrcanus is said to have asked, rebuking the Levites for singing the line, "Awake, why sleepest thou, O Lord?" "Behold, we read that 'He that keepeth Israel shall neither slumber nor sleep.'"

I

WE have heard with our ears, O God,
Our fathers have told us,
What work thou didst in their days,
In the times of old:
How thou didst drive out the nations with thy hand,
But them thou didst plant;
Thou didst afflict the peoples,
But them thou didst spread abroad.
For they got not the land in possession by their own sword.
Neither did their own arm save them:
But thy right hand, and thine arm, and the light of thy countenance,
Because thou wast favorable unto them.

II

Thou art my King, O God:
Command deliverance for Jacob.
Through thee will we push down our enemies:
Through thy name will we tread them under that rise up against us.
For I will not trust in my bow,
Neither shall my sword save me.
But thou hast saved us from our enemies,
And hast put them to shame that hate us.
In God we boast all the day long,
And we will give thanks to thy name forever.

III

But now thou hast cast us off, and brought us to shame;
And goest not forth with our armies.
Thou makest us to turn back from the enemy:
And they that hate us take spoil for themselves.
Thou hast made us like sheep appointed for food;
And hast scattered us among the nations.
Thou sellest thy people for nought,
And dost not increase thy wealth by their price.

Thou makest us a reproach to our neighbors,
A scorn and a derision to them that are round about us.
Thou makest us a byword among the nations,
A shaking of the head among the peoples.
My dishonor is continually before me,
And the shame of my face hath covered me,
For the voice of him that reproacheth and blasphemeth,
By reason of the enemy and the avenger.

IV

All this is come upon us; yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
Our heart is not turned back,
Neither have our steps declined from thy way;
Though thou hast sore broken us in the place of jackals.
And covered us with the shadow of death.

If we have forgotten the name of our God,
Or spread forth our hands to a strange god;
Shall not God search this out?
For he knoweth the secrets of the heart.
Yea, for thy sake are we killed all the day long;
We are counted as sheep for the slaughter.

V

Awake, why sleepest thou, O Lord?
 Arise, cast us not off forever.
 Wherefore hidest thou thy face,
 And forgettest our affliction and our oppression?
 For our soul is bowed down to the dust:
 Our belly cleaveth unto the earth.
 Rise up for our help,
 And redeem us for thy mercies' sake.

TO THE GOD OF THE WHOLE EARTH

This psalm has been called "The Old Testament Lord's Prayer."
 It is also spoken of as a missionary psalm.

GOD be merciful unto us, and bless us,
 And cause his face to shine upon us;
 That thy way may be known upon earth,
 Thy saving health among all nations.
 Let the peoples praise thee, O God,
 Let all the peoples praise thee.

Oh let the nations be glad,
 And sing for joy:
 For thou wilt judge the peoples righteously,
 And govern the nations upon earth.
 Let the peoples praise thee, O God,
 Let all the peoples praise thee.

The earth hath yielded its increase;
 God, even our own God, will bless us.
 God will bless us;
 And all the ends of the earth shall fear him.⁴⁶



HARVEST

"The earth hath yielded its increase."

LAND OF HOPE AND GLORY

Oliver Cromwell more than once took this psalm for his text when he addressed the Parliament at Whitehall.

"I will hear what God the Lord will speak," is the keynote of the third book of *The Imitation of Christ*.

The line, "Mercy and truth are met together," was the text of the sermon preached on the occasion of the installation of Richard Cromwell as Protector. The discourse was an exhortation to national unity and peace.

WILT thou not revive us again:
That thy people may rejoice in thee?
Show us thy mercy, O Lord,
And grant us thy salvation.
I will hear what God the Lord will speak;
For he will speak peace unto his people,

And to his saints:
But let them not turn again unto folly.
Surely his salvation is nigh them that fear him,
That glory may dwell in our land.

Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth shall spring out of the earth,
And righteousness shall look down from heaven.

Yea, the Lord will give that which is good;
And our land shall yield its increase.
Righteousness shall go before him;
And shall set us in the way of his steps.



Georges Laugée

END OF DAY

"The Lord will give that which is good."

GOD'S TRIUMPH OVER KINGS

This psalm was sung by the Scottish Covenanters when they met Claverhouse at Drumclog. It was one of the favorite psalms of Charles Kingsley. It suggests the great deliverance of Jerusalem in King Hezekiah's day.

IN Judah is God known:
His name is great in Israel.
In Salem also is his tabernacle,
And his dwelling place in Zion.
There broke he the arrows of the bow;
The shield, and the sword, and the battle.

Thou art more glorious and excellent
Than the mountains of prey.
The stout-hearted are made a spoil, they have slept their
sleep;
And none of the men of might have found their hands.
At thy rebuke, O God of Jacob,
Both the chariot and horse are cast into a dead sleep.

Thou, even thou, art to be feared:
And who may stand in thy sight when once thou art angry?
Thou didst cause judgment to be heard from heaven;
The earth feared, and was still,
When God arose to judgment,
To save all the meek of the earth.

Surely the wrath of man shall praise thee:
The remainder of wrath shalt thou restrain.
Vow, and pay unto the Lord your God:
Let all that are round about him bring presents unto him
that ought to be feared.
He shall cut off the spirit of princes:
He is terrible to the kings of the earth.



THE WAILING WALL

"Let thy tender mercies speedily meet us."

THE DESOLATION OF JERUSALEM

Every Friday, for many years, this psalm has been chanted by Jews at the Wailing Place in Jerusalem. "The same psalm," says Prothero, "was applied alike to the zealous excesses of the Huguenots or the Puritans and to the profane outrages of the French Revolution."

O LORD, the heathen are come into thine inheritance;
Thy holy temple have they defiled;
They have laid Jerusalem in heaps.⁴⁷
The dead bodies of thy servants have they given to be food
unto the fowls of the heaven,
The flesh of thy saints unto the beasts of the earth.
Their blood have they shed like water round about Jerusalem,
And there was none to bury them.
We are become a reproach to our neighbors,
A scorn and derision to them that are round about us.

How long, Lord? wilt thou be angry forever?
Shall thy jealousy burn like fire?

Pour out thy wrath upon the heathen that have not known thee,
And upon the kingdoms that have not called upon thy name.
For they have devoured Jacob,
And laid waste his dwelling place.
Oh remember not against us former iniquities:
Let thy tender mercies speedily meet us;
For we are brought very low.
Help us, O God of our salvation,
For the glory of thy name:
And deliver us, and purge away our sins,
For thy name's sake.



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MOUNT HERMON

“The dew of Hermon cometh down upon the mountains of Zion.”

Let the sighing of the prisoner come before thee;
According to the greatness of thy power, preserve thou
those who are appointed to die.
So we thy people and sheep of thy pasture will give thee
thanks forever:
We will show forth thy praise to all generations.

BROTHERHOOD

Herder, the great German poet, spoke of this psalm as possessing "the fragrance of a lovely rose." It is believed that it was used upon festal occasions which brought all the tribes to Jerusalem.

BEHOLD, how good and how pleasant it is
For brethren to dwell together in unity!

It is like the precious oil upon the head,
That ran down upon the beard, even Aaron's beard;
That went down upon the skirt of his garments;

Like the dew of Hermon that cometh down upon the moun-
tains of Zion;
For there the Lord commanded the blessing,
Even life forevermore.

A NATIONAL SONG OF THANKSGIVING

Bishop Athanasius of Alexandria was leading an all-night service in his cathedral when he heard outside the onset of his enemies. He led his people in the chanting of this psalm, as the soldiers entered. The story is that the intruders were discomfited by the mighty chorus, and that, ere they rallied to the attack, the congregation and their bishop dispersed safely in the darkness.

John Milton wrote a paraphrase of the psalm in verse when he was a student at Cambridge University (1624). It has been sung at Commencement at Dartmouth College annually for many years.

Let us with a gladsome mind
Praise the Lord, for he is kind;
For his mercies aye endure,
Ever faithful, ever sure.

Let us blaze his name abroad,
For of gods he is the God;
For his mercies aye endure,
Ever faithful, ever sure.

Oh let us his praises tell,
Who doth the wrathful tyrants quell;
For his mercies aye endure,
Ever faithful, ever sure.

Who with his miracles doth make
Amazèd heaven and earth to shake;
For his mercies aye endure,
Ever faithful, ever sure.

Who by his wisdom did create
The painted heavens so full of state;
For his mercies aye endure,
Ever faithful, ever sure.

Who did the solid earth ordain
To rise above the watery plain;
For his mercies aye endure,
Ever faithful, ever sure.

Who, by his all-commanding might,
Did fill the new-made world with light;
For his mercies aye endure,
Ever faithful, ever sure.

I

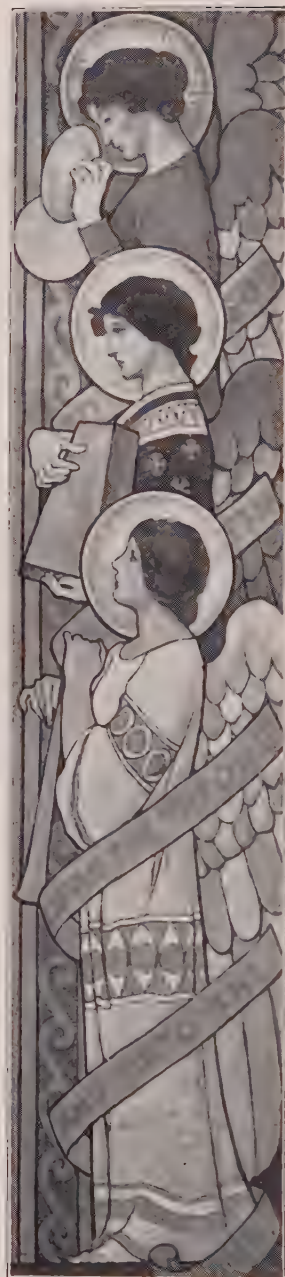
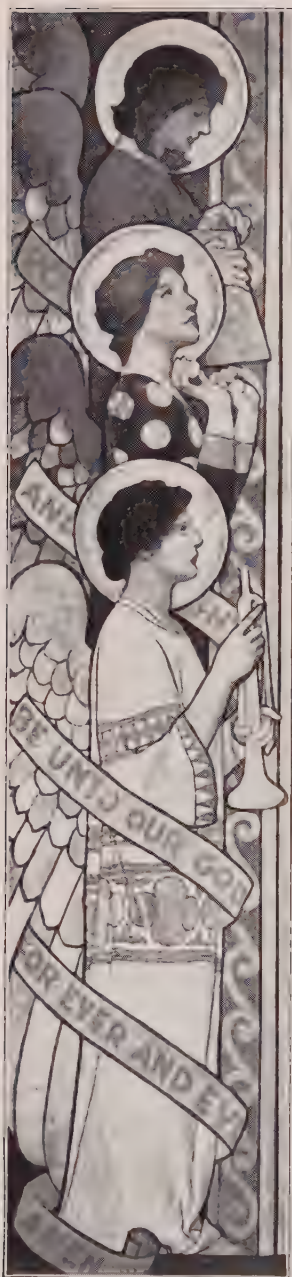
OH give thanks unto the Lord; for he is good;
For his mercy endureth forever.
Oh give thanks unto the God of gods;
For his mercy endureth forever.
Oh give thanks unto the Lord of lords;
For his mercy endureth forever:
To him who alone doeth great wonders;
For his mercy endureth forever:

II

To him that by wisdom made the heavens;
For his mercy endureth forever:
To him that spread forth the earth above the
waters;
For his mercy endureth forever:
To him that made great lights;
For his mercy endureth forever:
The sun to rule by day;
For his mercy endureth forever;
The moon and stars to rule by night;
For his mercy endureth forever:

III

To him that smote Egypt in their first-born;
For his mercy endureth forever;
And brought out Israel from among them;
For his mercy endureth forever;
With a strong hand, and with a stretched-out arm;
For his mercy endureth forever:
To him who divided the Red Sea in sunder;
For his mercy endureth forever;
And made Israel to pass through the midst of it;
For his mercy endureth forever;



Edwin H. Blashfield

"OH GIVE THANKS UNTO THE LORD"

But overthrew Pharaoh and his host in the Red Sea;
For his mercy endureth forever:

IV

To him who led his people through the wilderness;
For his mercy endureth forever:
To him who smote great kings;
For his mercy endureth forever;
And slew famous kings;
For his mercy endureth forever:
Sihon king of the Amorites;
For his mercy endureth forever;
And Og king of Bashan;
For his mercy endureth forever;
And gave their land for a heritage;
For his mercy endureth forever;
Even a heritage unto Israel his servant;
For his mercy endureth forever:
Who remembered us in our low estate;
For his mercy endureth forever;
And hath delivered us from our enemies;
For his mercy endureth forever:
Who giveth food to all flesh;
For his mercy endureth forever.
Oh give thanks unto the God of heaven;
For his mercy endureth forever.



George H. Mason

RETURN OF THE REAPERS

"Shall doubtless come again with rejoicing, bringing his sheaves."

TURN AGAIN OUR CAPTIVITY

This was a favorite psalm with those Englishmen who worked for the abolition of slavery in the colonies. Robert Estienne, the French printer and scholar, struggled for over twenty years with ecclesiastical authorities who opposed his edition of the Bible in the language of the people. Whenever he considered his deliverance from powerful enemies, he was reminded of the words of this psalm, "When the Lord turned again the captivity of Zion, we were like them that dream."

WHEN the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
"The Lord hath done great things for them."
The Lord hath done great things for us
Whereof we are glad.

Turn again our captivity, O Lord,
As the streams in the South.
They that sow in tears
Shall reap in joy.
He that goeth forth and weepeth,⁴⁸
Bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.



Herbert S. Carmichael

BY THE RIVERS OF BABYLON

"How shall we sing the Lord's song in a strange land?"

WHEN WE REMEMBERED ZION

It was the custom of the Venetian Jews of the eleventh century to leave about a square yard of the wall of their houses unplastered, upon which they wrote the verse, "If I forget thee, O Jerusalem." This "Psalm of the Exiles" has been the expression of grief for many when away from their native land. It was repeated by King John II of France when he was a captive in England. The well-known hymn, *Your Harps, Ye Trembling Saints*, was inspired by the first portion of this psalm; and another, *I Love Thy Kingdom, Lord*, by the second part. Many songs, such as *O Mother Dear, Jerusalem*, have their origin in the thought of this psalm.

BY the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows⁴⁹ in the midst thereof
We hanged up our harps.

For there they that carried us away captive required of us
a song,
And they that wasted us required of us mirth, saying,
"Sing us one of the songs of Zion."
How shall we sing the Lord's song
In a strange land?

If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above my chief joy.

THE PRAISE OF GOD'S WORD

THE BLESSEDNESS OF KEEPING GOD'S LAW

David Livingstone, at the age of nine, received a New Testament for repeating this longest psalm with only five errors. John Ruskin said, "Of all the pieces of the Bible, this has now become the most precious to me, in its strong and glorious passion of love for the Law of God." William Wilberforce made the following entry in his diary, "Walked from Hyde Park corner, repeating the 119th Psalm, in great comfort."

⌘ ALEPH

BLESSED are the undefiled in the way,
Who walk in the law of the Lord.⁵⁰
Blessed are they that keep his testimonies,
And that seek him with the whole heart.
They also do no iniquity;
They walk in his ways.
Thou hast commanded us thy precepts,
That we should observe them diligently.
Oh that my ways were established
To observe thy statutes!
Then shall I not be ashamed,
When I have respect unto all thy commandments.
I will give thanks unto thee with uprightness of heart,
When I learn thy righteous judgments.
I will observe thy statutes:
Oh forsake me not utterly!

⌘ BETH

Wherewith shall a young man cleanse his way?
By taking heed thereto according to thy word.
With my whole heart have I sought thee:
Oh let me not wander from thy commandments.



Karl J. Lasch

THE EVENING LESSON

"Open thou mine eyes, that I may behold wondrous things out of thy law."

Thy word have I hid in my heart,
 That I might not sin against thee.
 Blessed art thou, O Lord:
 Teach me thy statutes.
 With my lips have I declared
 All the judgments of thy mouth.
 I have rejoiced in the way of thy testimonies,
 As much as in all riches.
 I will meditate on thy precepts,
 And have respect unto thy ways.
 I will delight myself in thy statutes:
 I will not forget thy word.

ⲁ GIMEL

Deal bountifully with thy servant, that I may live;
So will I observe thy word.
Open thou mine eyes, that I may behold
Wondrous things out of thy law.
I am a sojourner in the earth:
Hide not thy commandments from me.
My soul breaketh for the longing
That it hath unto thy judgments at all times.
Thou hast rebuked the proud that are cursed,
Who do wander from thy commandments.
Take away from me reproach and contempt;
For I have kept thy testimonies.
Princes also did sit and speak against me:
But thy servant did meditate on thy statutes.
Thy testimonies also are my delight
And my counselors.

ⲧ DALETH

My soul cleaveth unto the dust:
Quicken thou me according to thy word.
I declared my ways, and thou answeredst me:
Teach me thy statutes.
Make me to understand the way of thy precepts:
So shall I meditate on thy wondrous works.
My soul melteth for heaviness:
Strengthen thou me according unto thy word.
Remove from me the way of falsehood:
And grant me thy law graciously.
I have chosen the way of faithfulness:
Thy judgments have I set before me.
I cleave unto thy testimonies:
O Lord, put me not to shame.
I will run the way of thy commandments,
When thou shalt enlarge my heart.

THE

Teach me, O Lord, the way of thy statutes;
And I shall keep it unto the end.
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.
Make me to go in the path of thy commandments;
For therein do I delight.
Incline my heart unto thy testimonies,
And not to covetousness.
Turn away mine eyes from beholding vanity,
And quicken me in thy ways.
Confirm thy word unto thy servant,
Which belongeth unto the fear of thee.
Turn away my reproach whereof I am afraid;
For thy judgments are good.
Behold, I have longed after thy precepts:
Quicken me in thy righteousness.

I VAV

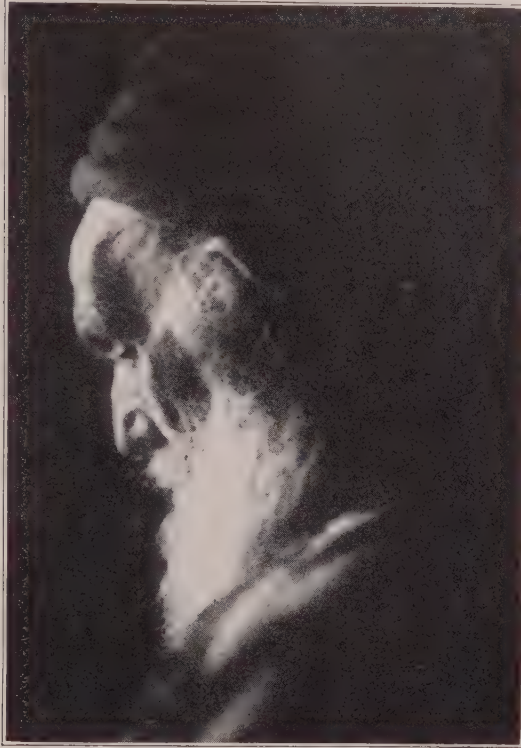
Let thy mercies also come unto me, O Lord,
Even thy salvation, according to thy word.
So shall I have an answer for him that reproacheth me;
For I trust in thy word.
And take not the word of truth utterly out of my mouth;
For I have hoped in thy judgments.
So shall I observe thy law continually
Forever and ever.
And I shall walk at liberty;
For I seek thy precepts.
I will also speak of thy testimonies before kings,
And shall not be ashamed.
And I will delight myself in thy commandments,
Which I have loved.
I will lift up my hands also unto thy commandments,
And I will meditate on thy statutes.

י ZAYIN

Remember the word unto thy servant,
Because thou hast made me to hope.
This is my comfort in my affliction:
For thy word hath quickened me.
The proud have had me greatly in derision:
Yet have I not swerved from thy law.
I have remembered thy judgments of old, O Lord,
And have comforted myself.
Hot indignation hath taken hold upon me,
Because of the wicked that forsake thy law.
Thy statutes have been my songs
In the house of my pilgrimage.
I have remembered thy name, O Lord, in the night,
And have observed thy law.
This I have had,
Because I kept thy precepts.

ח HHETH

The Lord is my portion:
I have said that I would observe thy words.
I entreated thy favor with my whole heart:
Be merciful unto me according to thy word.
I thought on my ways,
And turned my feet unto thy testimonies.
I made haste, and delayed not,
To observe thy commandments.
The cords of the wicked have wrapped me round;
But I have not forgotten thy law.
At midnight I will rise to give thanks unto thee
Because of thy righteous judgments.
I am a companion of all them that fear thee,
And of them that observe thy precepts.
The earth, O Lord, is full of thy mercy:
Teach me thy statutes.



A HEBREW SAGE

"I will meditate on thy precepts."

TETH

Thou hast dealt well with thy servant,
O Lord, according unto thy word.
Teach me good judgment and knowledge;
For I have believed in thy commandments.
Before I was afflicted I went astray;
But now I have kept thy word.
Thou art good, and doest good;
Teach me thy statutes.
The proud have forged a lie against me:
With my whole heart will I keep thy precepts.
Their heart is as fat as grease;

But I delight in thy law.
It is good for me that I have been afflicted;
That I might learn thy statutes.
The law of thy mouth is better unto me
Than thousands of gold and silver.

YODH

Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy command-
ments.
They that fear thee shall see me and be glad,
Because I have hoped in thy word.
I know, O Lord, that thy judgments are righteous,
And that in faithfulness thou hast afflicted me.
Let, I pray thee, thy merciful kindness be for my comfort,
According to thy word unto thy servant.
Let thy tender mercies come unto me, that I may live;
For thy law is my delight.
Let the proud be ashamed; for they have overthrown me
wrongfully:
But I will meditate on thy precepts.
Let those that fear thee turn unto me;
And they shall know thy testimonies.
Let my heart be perfect in thy statutes,
That I be not ashamed.

KAPH

My soul fainteth for thy salvation:
But I hope in thy word.
Mine eyes fail for thy word,
While I say, "When wilt thou comfort me?"
I am become like a wine skin in the smoke;
Yet do I not forget thy statutes.
How many are the days of thy servant?
When wilt thou execute judgment on them that persecute
me?

The proud have digged pits for me,
Who are not according to thy law.
All thy commandments are faithful:
They persecute me wrongfully; help thou me.
They had almost consumed me upon earth;
But I forsook not thy precepts.
Quicken me after thy lovingkindness;
So shall I observe the testimony of thy mouth.

LAMEDH

Forever, O Lord,
Thy word is settled in heaven.
Thy faithfulness is unto all generations:
Thou hast established the earth, and it abideth.
They abide this day according to thine ordinances;
For all things are thy servants.
Unless thy law had been my delight,
I should then have perished in mine affliction.
I will never forget thy precepts;
For with them thou hast quickened me.
I am thine, save me;
For I have sought thy precepts.
The wicked have waited for me to destroy me;
But I will consider thy testimonies.
I have seen an end of all perfection;
But thy commandment is exceeding broad.

MEM

Oh how love I thy law!
It is my meditation all the day.
Thou through thy commandments hast made me wiser than
mine enemies;
For they are ever with me.
I have more understanding than all my teachers;
For thy testimonies are my meditation.
I understand more than the ancients,

Because I keep thy precepts.
I have refrained my feet from every evil way,
That I might observe thy word.
I have not turned aside from thy judgments;
For thou hast taught me.
How sweet are thy words to my taste!
Yea, sweeter than honey to my mouth!
Through thy precepts I get understanding:
Therefore I hate every false way.

J NUN

Thy word is a lamp unto my feet,
And light unto my path.
I have sworn, and have confirmed it,
That I will observe thy righteous judgments.
I am afflicted very much:
Quicken me, O Lord, according unto thy word.
Accept, I beseech thee, the freewill offerings of my mouth,
O Lord,
And teach me thy judgments.
My soul is continually in my hand;
Yet do I not forget thy law.
The wicked have laid a snare for me;
Yet went I not astray from thy precepts.
Thy testimonies have I taken as a heritage forever;
For they are the rejoicing of my heart.
I have inclined my heart to perform thy statutes
Forever, even unto the end.

D SAMEKH

I hate them that are of a double mind;
But thy law do I love.
Thou art my hiding place and my shield:
I hope in thy word.
Depart from me, ye evildoers,

That I may keep the commandments of my God.
Uphold me according unto thy word, that I may live;
And let me not be ashamed of my hope.
Hold thou me up, and I shall be safe,
And shall have respect unto thy statutes continually.
Thou hast set at nought all them that err from thy statutes;
For their deceit is falsehood.
Thou putttest away all the wicked of the earth like dross:
Therefore I love thy testimonies.
My flesh trembleth for fear of thee;
And I am afraid of thy judgments.

Y AYIN

I have done judgment and justice:
Leave me not to mine oppressors;
Be surety for thy servant for good:
Let not the proud oppress me.
Mine eyes fail for thy salvation,
And for thy righteous word.
Deal with thy servant according unto thy mercy,
And teach me thy statutes.
I am thy servant; give me understanding,
That I may know thy testimonies.
It is time for the Lord to work;
For they have made void thy law.
Therefore I love thy commandments
Above gold, yea, above fine gold.
Therefore I esteem all thy precepts concerning all things
to be right;
And I hate every false way.

D PE

Thy testimonies are wonderful;
Therefore doth my soul keep them.

The entrance of thy words giveth light;
 It giveth understanding unto the simple.
 I opened my mouth, and panted;
 For I longed for thy commandments.
 Turn thee unto me, and have mercy upon me,
 As thou usest to do unto those that love thy name.
 Order my footsteps in thy word;
 And let not any iniquity have dominion over me.
 Redeem me from the oppression of man:
 So will I observe thy precepts.
 Make thy face to shine upon thy servant;
 And teach me thy statutes.
 Rivers of water run down mine eyes,
 Because they observe not thy law.

‡ TSADHE

Righteous art thou, O Lord,
 And upright are thy judgments.
 Thou hast commanded thy testimonies in righteousness
 And very faithfulness.
 My zeal hath consumed me,
 Because mine adversaries have forgotten thy words.
 Thy word is very pure;
 Therefore thy servant loveth it.
 I am small and despised:
 Yet do not I forget thy precepts.
 Thy righteousness is an everlasting righteousness,
 And thy law is truth.
 Trouble and anguish have taken hold on me;
 Yet thy commandments are my delight.
 Thy testimonies are righteous forever:
 Give me understanding, and I shall live.

‡ QOPH

I have called with my whole heart; answer me, O Lord:
 I will keep thy statutes.

I have called unto thee; save me,
 And I shall observe thy testimonies.
 I anticipated the dawning of the morning, and cried:
 I hoped in thy words.
 Mine eyes anticipated the night watches,
 That I might meditate on thy word.
 Hear my voice according unto thy lovingkindness:
 Quicken me, O Lord, according to thy judgments.
 They draw nigh that follow after wickedness:
 They are far from thy law.
 Thou art nigh, O Lord;
 And all thy commandments are truth.
 Of old have I known from thy testimonies,
 That thou hast founded them forever.

ⲓ RESH

Consider mine affliction, and deliver me;
 For I do not forget thy law.
 Plead thou my cause, and redeem me:
 Quicken me according to thy word.
 Salvation is far from the wicked;
 For they seek not thy statutes.
 Great are thy tender mercies, O Lord:
 Quicken me according to thy judgments.
 Many are my persecutors and mine adversaries;
 Yet have I not swerved from thy testimonies.
 I beheld the treacherous ones, and was grieved;
 Because they observe not thy word.
 Consider how I love thy precepts:
 Quicken me, O Lord, according to thy lovingkindness.
 The sum of thy word is truth;
 And every one of thy judgments endureth forever.

Ⲛ SHIN

Princes have persecuted me without a cause;
 But my heart standeth in awe of thy words.

I rejoice at thy word,
As one that findeth great spoil.
I hate and abhor falsehood;
But thy law do I love.
Seven times a day do I praise thee,
Because of thy righteous judgments.
Great peace have they who love thy law;
And they have no occasion of stumbling.
I have hoped for thy salvation, O Lord,
And have done thy commandments.
My soul hath observed thy testimonies;
And I love them exceedingly.
I have observed thy precepts and thy testimonies;
For all my ways are before thee.

TAV

Let my cry come near before thee, O Lord:
Give me understanding according to thy word.
Let my supplication come before thee:
Deliver me according to thy word.
My lips shall utter praise;
For thou hast taught me thy statutes.
My tongue shall speak of thy word;
For all thy commandments are righteousness.
Let thy hand be ready to help me;
For I have chosen thy precepts.
I have longed for thy salvation, O Lord;
And thy law is my delight.
Let my soul live, and it shall praise thee;
And let thy judgments help me.
I have gone astray like a lost sheep; seek thy servant;
For I do not forget thy commandments.

THE LAW WITHIN

A glory gilds the sacred page,
Majestic like the sun:
It gives a light to every age,
It gives, but borrows none.

—*William Cowper*

THE law of the Lord is perfect, converting the soul:
The testimony of the Lord is sure, making wise the
simple.

The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the
eyes.

The fear of the Lord is clean, enduring forever:
The judgments of the Lord are true, and righteous alto-
gether.

More to be desired are they than gold, yea, than much fine
gold;

Sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned:
In keeping of them there is great reward.

Who can understand his errors?
Cleanse thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be innocent from the great transgression.

Let the words of my mouth and the meditation of my heart
be acceptable in thy sight,
O Lord, my strength, and my redeemer.

THE COMFORT OF THE LAW

HE that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
He that chastiseth the nations, shall he not correct,
Even he that teacheth man knowledge?
The Lord knoweth the thoughts of man,
For they are but vanity.

Blessed is the man whom thou chastenest, O Lord,
And teachest out of thy law;
That thou mayest give him rest from the days of adversity,
Until a pit be digged for the wicked.

When I said, "My foot slippeth,"
Thy lovingkindness, O Lord, held me up.
In the multitude of my thoughts within me,
Thy comforts delight my soul.

SONGS OF RIGHT LIVING

THE MAN OF HONOR

It has been said that Christian chivalry has not dreamed of a character more chivalrous than this figure of stainless honor drawn by the pen of a Jewish poet. This has sometimes been called "The Gentleman's Psalm." It suggested Sir Henry Wotton's poem *The Character of a Happy Life*, beginning with the well-known lines:

"How happy is he born and taught,
That serveth not another's will."

LORD, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?

He that walketh uprightly,
And worketh righteousness,
And speaketh the truth in his heart.

He that slandereth not with his tongue,
Nor doeth evil to his neighbor,
Nor taketh up a reproach against his neighbor.

In whose eyes a vile person is despised,
But he honoreth them that fear the Lord.

He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.

He that doeth these things shall never be moved.⁵¹

GOD THE REWARDER OF THE RIGHTEOUS

The psalmist teaches the great truth that power, mercy, and justice are not inconsistent with each other, since they are all found together in the Lord.

SURELY men of low degree are vanity,
 And men of high degree are a lie:
 In the balance they will go up;
 They are together lighter than vanity.
 Trust not in oppression,
 And become not vain in robbery:
 If riches increase,
 Set not your heart upon them.

God hath spoken once,
 Twice have I heard this:
 That power belongeth unto God.
 Also unto thee, O Lord, belongeth mercy:
 For thou renderest to every man according to his work.

THE RIGHTEOUS AND THE WICKED

This psalm was one of the first learned in boyhood by Lord Byron, as well as by John Ruskin. One of the two favorite texts of Jerome, the translator of the Vulgate, or Latin Bible, was:

“His delight is in the law of the Lord,
 And in his law doth he meditate day and night.”

BLESSED is the man that walketh not in the counsel of
 the ungodly,
 Nor standeth in the way of sinners,
 Nor sitteth in the seat of the scornful.
 But his delight is in the law of the Lord;
 And in his law doth he meditate day and night.⁵²



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W. G. Starkey

A QUIET POOL

“He shall be like a tree planted by the rivers of water.”

And he shall be like a tree planted by the rivers of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

The ungodly are not so;
But are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous;
But the way of the ungodly shall perish.

GOD OUR JUDGE

A song in honor of some national deliverance, to us unknown. The psalmist takes occasion to remind the nation's enemies that there is no help except in God, who humbles the proud and exalts the humble.

UNTO thee, O God, do we give thanks;
Unto thee do we give thanks;
For that thy name is near
Thy wondrous works declare.

When I shall find the set time,
I will judge uprightly.
When the earth and all the inhabitants thereof are dissolved,
I bear up the pillars of it.
I said unto the fools, "Deal not foolishly";
And to the wicked, "Lift not up the horn;
Lift not up your horn on high;
Speak not with a stiff neck."

For promotion cometh neither from the east,
Nor from the west, nor from the south:
But God is the judge, he putteth down one and setteth up
another.
For in the hand of the Lord is a cup, and the wine is red;
It is full of mixture, and he poureth out of the same:
But the dregs thereof, all the wicked of the earth shall wring
them out and drink them.

But I will declare forever; I will sing praises to the God of
Jacob.
All the horns of the wicked also will I cut off;
But the horns of the righteous shall be exalted.



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Edward E. Simmons

THE JUSTICE OF THE LAW
"I will judge uprightly."

THE PROSPERITY OF THE RIGHTEOUS

Newman's hymn *Lead, Kindly Light* was based upon the line, "Unto the upright there ariseth light in darkness."

"He hath dispersed, he hath given," was put upon the English half florin by Edward III, to cause men to read this psalm, and to remind them of the duty of benevolence.

PRAISE ye the Lord.

Blessed is the man that feareth the Lord,
That delighteth greatly in his commandments.
His family shall be mighty upon earth:
The generation of the upright shall be blessed.

Wealth and riches shall be in his house;
And his righteousness endureth forever.
Unto the upright there ariseth light in the darkness:
He is gracious, and full of compassion, and righteous.

A good man showeth favor and lendeth:
He will guide his affairs with discretion.
Surely he shall not be moved forever:
The righteous shall be had in everlasting remembrance.

He shall not be afraid of evil tidings:
His heart is fixed, trusting in the Lord.
He hath dispersed, he hath given to the poor;
His righteousness endureth forever:
His horn shall be exalted with honor.



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A SILVERY PATH

"Unto the upright there ariseth light in the darkness."

THE WORSHIP OF THANKSGIVING

What God desires is the service of the heart:

“Its faith and hope, Thy canticles,
And its obedience, praise.”

Origen, in the third century, had consented to offer incense to Cæsar. Reading this psalm brought him to remorse and penitence. “The prophet David himself,” he said, “shut the door of my lips.”

In Defoe’s great story of *Robinson Crusoe*, the castaway is rescued from despair by remembrance of the words, “Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me”; and later the same verse leads him to repentance, because he has accepted God’s part of the transaction, and has failed to carry out his own.

THE mighty God, even the Lord, hath spoken,
And called the earth from the rising of the sun unto the
going down thereof.

Out of Zion, the perfection of beauty, God hath shined forth.

Our God shall come, and shall not keep silence:

A fire shall devour before him,

And it shall be very tempestuous round about him.

He shall call to the heavens above,

And to the earth, that he may judge his people:

“Gather my saints together unto me;

Those that have made a covenant with me by sacrifice.”

And the heavens shall declare his righteousness:

For God is judge himself.

“Hear, O my people, and I will speak;

O Israel, and I will testify unto thee:

I am God, even thy God.

I will not reprove thee for thy sacrifices;

And thy burnt offerings are continually before me.

I will take no bullock out of thy house,

Nor he-goats out of thy folds;

For every beast of the forest is mine,

And the cattle upon a thousand hills.

“I know all the fowls of the mountains:
And the wild beasts of the field are mine.
If I were hungry, I would not tell thee;
For the world is mine, and the fulness thereof.
Will I eat the flesh of bulls,
Or drink the blood of goats?

“Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High;
And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.

“Whoso offereth praise glorifieth me;
And to him that ordereth his conversation aright will I
show the salvation of God.”



Briton Rivière

THE KING DRINKS

“And the wild beasts of the field are mine.”



Schoors-Alquist

THE OCEAN

"He hath founded it upon the seas."

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BLESSED ARE THE PURE IN HEART

The first two lines of this psalm are carved over the portal of the Royal Exchange, London. They also served as the motto for the first World's Fair, held in the Crystal Palace at Sydenham, in 1851.

THE earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.

Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?

He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity, nor sworn
deceitfully.

He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek him,
That seek thy face, O Jacob.



H. J. Ford

A WEALTHY PHARISEE

"They that boast themselves in the multitude of their riches."

THE FUTILITY OF RICHES

Matthew Arnold was meditating upon the line, "None of them can by any means redeem his brother," when, in *Obermann Once More*, he wrote:

"From David's lips this word did roll,
'Tis true and living yet:
No man can save his brother's soul,
Nor pay his brother's debt."

HEAR this, all ye people;
Give ear, all ye inhabitants of the world,
Both low and high,
Rich and poor together.
My mouth shall speak of wisdom;
And the meditation of my heart shall be of understanding.
I will incline mine ear to a parable:
I will open my dark saying upon the harp.

Wherefore should I fear in the days of evil,
When iniquity at my heels compasseth me about?
They that trust in their wealth,
And boast themselves in the multitude of their riches;
None of them can by any means redeem his brother,
Nor give to God a ransom for him:
For the redemption of their soul is precious,
And it faileth forever:
That he should still live forever,
And not see corruption.

For he seeth that wise men die,
Likewise the fool and the brutish person perish,
And leave their wealth to others.
Their inward thought is, that their houses shall continue
forever,
And their dwelling places to all generations:
They call their lands after their own names.

Nevertheless man being in honor abideth not:
He is like the beasts that perish.

This their way is their folly:
Yet their posterity approve their sayings.
Like sheep they are laid in the grave;
Death shall feed on them:
And the upright shall have dominion over them in the
morning;
And their beauty shall consume in the grave from their
dwelling.

But God will redeem my soul from the power of the grave;
For he shall receive me.
Be not thou afraid when one is made rich,
When the glory of his house is increased;
For when he dieth he shall carry nothing away:
His glory shall not descend after him.
Though while he lived he blessed his soul
(And men will praise thee, when thou doest well to thyself),
He shall go to the generation of his fathers;
They shall never see the light.
Man that is in honor, and understandeth not,
Is like the beasts that perish.

A CRY FOR RIGHTEOUSNESS

This song was used in the early church at evening worship.

LORD, I cry unto thee; make haste unto me:
Give ear unto my voice, when I cry unto thee.
Let my prayer be set forth before thee as incense;
And the lifting up of my hands as the evening sacrifice.

Set a guard, O Lord, before my mouth; keep the door of my
lips;

*Eugène Burnand*

THE PETITION

"Let my prayer be set forth before thee as incense."

Incline not my heart to any evil thing,
To practice wicked works with men that work iniquity:
And let me not eat of their dainties.

Let the righteous smite me; it shall be a kindness:
And let him reprove me; it shall be an excellent oil upon my
head.

For mine eyes are unto thee, O God the Lord:
In thee do I take refuge; leave not my soul destitute.

THE LOVER OF TRUTH

The thought of this psalm climbs from the level of hatred of iniquity to "the sunny table-lands where God himself is sun and moon."

JUDGE me, O Lord, for I have walked in mine integrity:
I have trusted also in the Lord, therefore I shall not
slide.

Examine me, O Lord, and test me;
Try my heart and my mind.

For thy lovingkindness is before mine eyes;
And I have walked in thy truth.
I have not sat with men of falsehood;
Neither will I go in with dissemblers.
I have hated the assembly of evildoers,
And will not sit with the wicked.

I will wash my hands in innocency;
So will I compass thine altar, O Lord:
That I may publish with the voice of thanksgiving,
And tell of all thy wondrous works.
Lord, I have loved the habitation of thy house,
And the place where thy glory dwelleth.

Gather not my soul with sinners,
Nor my life with bloody men:
In whose hands is mischief,
And their right hand is full of bribes.
But as for me, I will walk in mine integrity:
Redeem me, and be merciful to me.

My foot standeth in an even place:
In the congregations will I bless the Lord.

EXPLANATORY NOTES

SONGS OF THE SEERS



THE HARP has a venerable history. Genesis says the harp was invented by Jubal, long before the flood. The Greeks said the forerunner of the harp was a turtle shell with strings drawn across it, and that Hermes, one of the gods, was the inventor. The harp appears in Egyptian wall paintings, and plays its part in Hebrew history, in the hands of David, the temple musicians, and the exiles in Babylon.

During the Middle Ages it was the instrument upon which the minstrels played the accompaniments to their songs and ballads. "The harp that once through Tara's halls the soul of music shed" has its descendant in the modern orchestra. In the Book of Revelation it appears as the chief instrument for the heavenly choirs.

The harp has become the symbol of music, especially of the impassioned music that carries a poetic message to men. It is therefore appropriate as the symbol for this volume dealing with the SONGS OF THE SEERS.

NATURE POETRY

1. THE HYMN OF CREATION. The beauty and symmetry of this great poem can be best appreciated when it is read aloud. It falls into the form of parallelism, the chief characteristic of Hebrew poetry. Many of its expressions and ideas reappear later in the Psalms, Amos, and the Book of Job. It impressed the early Israelites very deeply, and it was natural that it should, for, aside from its religious significance, its poetic qualities are more magnificent and its conception of the process of creation more lofty and devout, than those of the accounts of creation in any other literature.

2. THE HEBREW UNIVERSE. The ancient Hebrews and their contemporaries, like all mankind until the days of Copernicus and Galileo a few hundred years ago, thought of a universe whose center was the flat earth on which dwelt the race of man. This earth, the Hebrews thought, was a circular disk, covered over by "the firmament," a thin, solid dome rising above it. In this firmament moved the stars; under it floated the clouds; and through its windows came down the rain, dropped from "the waters which were above the firmament." Within the earth's mass was the dark cavern of Sheol, the Greek Hades, where abode the departed. Beneath the earth was "the great deep," from which the upper waters were fed, and whose fountains were "broken up" to make the Deluge. The dwelling of God was in "the heaven of heavens," that is, the highest heaven, above the dome of the stars.

3. ARRANGEMENT OF THE CREATION POEM. "We perceive that the six days fall into two parallel sets of three, whose members finely correspond. The first set presents us with three vast tenements or habitations, and the second set furnishes these with occupants. The first day gives us the sphere of light; the fourth day tenants it with sun, moon, and stars. The second day presents the realm of air and water; the fifth day supplies the inhabitants, birds and fishes. The third day produces the habitable dry land, and the sixth day stocks it with the animals and man."

—W. G. ELMSLIE

4. PARALLELS FROM ASSYRIA AND CHALDEA. It is natural to find among other peoples besides the Hebrews early stories of creation. Because the Hebrews originally came from Babylonia and Assyria, the creation and deluge stories of these peoples are of special interest to us. Let us see how the great Assyrian or Chaldean epic treats this subject.

The fourth tablet of this epic tells how Anu, the eldest of the gods, prepared the seven mansions of the great god. It says:

"He fixed the stars, even the twin stars, to correspond to them.
He ordained the year, appointing the signs [of the zodiac] over it.
For each of the twelve months he fixed three stars.
From the day when the year issues forth to its close,

He founded the mansion of the god of the ferryboat [the sun-god, because the sun is always crossing from one side of the horizon to the other], that they might know their bounds;
 That they might not err [make the mistake of shining when they ought not], might not go astray in anything.
 He illuminated the moon-god that he might watch over the night,
 And ordained for him the ending of the night that the day might be known [to keep the sun in order; a perfect system of checks and balances, it may be observed],
 Saying: 'Month by month, without break, keep watch in thy disk,
 At the beginning of the month kindle the light [the new moon],
 Announcing thy horns, that the heaven may know [that it is the beginning of the month];
 On the seventh day, filling thy disk,
 Thou shalt open indeed its narrow contraction.'"

In the vast collections of the cuneiform literature, other creation stories have also been found. Among the Chaldean tablets is the Enum Elis nature myth in seven parts, of which the first four deal with the origin of Chaos and its monsters, the birth of the gods, and finally the victory of Bel over Chaos, from which emerges order out of confusion, light out of darkness, and the creation of heaven and earth. The fifth tablet, among many other things, tells of the creation of beasts; the sixth, of man; the seventh is a hymn of praise to Bel, the creator.

A very old tablet tells of a time when all lands were sea, and nothing had been made; then Marduk built the city of Babylon, and made the gods and the spirits of the earth. After this,—

"Marduk laid a reed on the face of the waters,
 He formed dust and poured it out beside the reed
 That he might cause the gods to dwell in the dwelling of their hearts'
 desire.
 He formed mankind:
 With him the Goddess Aruru created the seed of mankind.
 The beasts of the field, living things in the field he formed;
 The Tigris and the Euphrates he created and established in the plain;
 Their names he proclaimed in a goodly manner.
 The grass, the rush of the marsh, the reeds, and the forest he created;
 The lands, the marshes, and the swamps;
 The wild cow and her young, the wild calf,
 The ewe and her young, and the lamb of the fold."

5. DRAGONS. In several places in Scripture, the "dragon" of our King James version is simply the jackal, a skulking, howling night animal that hides in ruins, and is very common in Palestine. Here, the reference is to the crocodile, conceived of as a terrifying monster of supernatural power.



SAINT FRANCIS PREACHING TO THE BIRDS

From a painting by Giotto

6. A POETIC INSPIRATION. This psalm, with its sympathetic interpretation of the voice of nature praising God, inspired Saint Francis of Assisi to compose his *Canticle of the Sun*, which is said to have been the forerunner of all modern nature poetry. It has been thus translated:

Most High, Omnipotent, good Lord, to Thee,
Glory and praise, honor and blessing be.
Whatever is, from Thee alone it came:
No man is worthy to pronounce Thy name.

Praised be the Lord my God: to Him be done
All worship by His creatures every one;

But chiefly by my brother Messer Sun,
 Who by his ray
 Lights us, and lights the day;
 Radiant in splendor, Thy great gift and blessing,
 Thy brightness, Lord, eternally expressing.

Praise to my Lord for Sister Moon be given,
 And all the lovely stars set clear in heaven.

Praised be my Lord for Brother Wind and air,
 And floating clouds, and weather foul or fair,
 Whose sustenance thou bidst all creatures share.

Praise to my Lord for Sister Water be,
 For useful, humble, precious, chaste is she.

Praise to my Lord for Brother Fire, whose light
 Thou givest to illuminate the night.
 Jocund and strong is he, robust and bright.

Praisèd be Thou, my Lord, by Mother Earth,
 Whom Thou dost rule and nourish: who gives birth
 To divers fruits, and herbs of living green,
 And many-colored flowers in beauty seen.

Praised be my Lord by those who pardon wrong
 For love of Thee, enduring sorrows long,
 Bearing in peace and patience: blest are they
 By Thee, Most High; they shall be crowned one day.

Praised be my Lord for Sister Death, from whom
 No living soul escapes. She brings the doom
 Of mortal woe to those who pass away
 In mortal sin. But blessèd shall be they
 Who die in doing Thy most holy will:
 To them the second death can work no ill.

Praise to my Lord, and thanks, and blessings be,
 And serve ye Him with great humility.

7. AN ANCIENT HYMN TO THE CREATOR. Compare with this and other Bible songs of praise to God as Creator of the world, this old Babylonian poem:

Amon-Ra, the chief of all the gods,
 The lord of truth, the father of the gods,
 The maker of men, the creator of beasts,
 The lord of all that is, the creator of fruit trees,
 The maker of herbs, who causes the cattle to live,

Maker of thing-beings [i.e. man] . . .
 Who hears them, if they pray to him in distress,
 Who is of kindly heart to those who call upon him.
 He delivers the timid from the hand of the proud,
 He judges the poor and the mighty.
 Thou unique form, who created all existence,
 Thou one unique creator of all that is,
 From whose eyes mankind proceed,
 And the gods were at thy word.
 He created the herbs that the cattle might live, and fruit trees for
 man;

He causes the fish to live in the waters, and the birds in the heaven;
 He gives breath to those who are in the egg;
 He vivifies the grasshopper and the birds;
 He provides corn for the rats in their holes;
 He lets the birds live on every tree.

Hail to thee for all their joys.

The one alone with many aims,
 Lying awake while all are sleeping,
 Seeking the good for all thy creatures,
 Amon, who sustainest all things,
 Tum and Harmachis.

All creatures praise thee, and they say:
 "Praise to thee, who retest where we are;
 Homage to thee, who created us;
 Praise be to thee from all creatures;
 Laud be to thee from every land,
 To the height of the heaven, to the breadth of the earth, to the
 depths of the sea."

The gods bow down before thy majesty;
 They rejoice when thou who hast produced them drawest near;
 They say to thee: "Come in peace,
 Father of the fathers of all the gods,
 Who raised the heaven, who fixed the earth.
 Maker of what is, creator of all existence,
 Sovereign of life, health, and strength, chief of the gods,
 We praise thy spirit, for that thou madest us;
 Thy creatures are we, who gavest birth to us."
 Praise be to thee, who didst create all existence,
 Lord of truth, father of the gods,
 Creator of men, maker of beasts, lord of grains,
 Who causeth all the beasts of the field to live.

8. "THE SWELLING OF JORDAN." Below the level of "the plain,"
 or broad, flat valley of the River Jordan, lies the winding ribbon of bottom-

land through which the stream itself flows. In sharp contrast to its semi-arid surroundings, this is densely covered with a thicket of brush, which forms a shelter for wild beasts. Among these were formerly included the lion. In spring and early summer, when the melting snows of Hermon caused the river to flood out these convenient lairs, lions were wont to seek the surrounding country and became a serious peril to sheep and cattle, and sometimes even to men.

9. **THE MIRAGE.** It is interesting to recognize this clear reference to the natural phenomenon known as the mirage, in which "the glowing sand," or rather the layer of sun-heated air over the sand, reflects the glowing sky above, and so gives the traveler an alluring vision of a lake of sparkling water, which tantalizingly recedes as he seeks to approach it. Sometimes, by refraction, the palm trees of some oasis far below the horizon are added to the vision, to complete and confirm the illusion. The poet here promises the returning exiles that the vision shall come true.

HEBREW ELOQUENCE

10. **ISRAEL'S SOCIAL ORGANIZATION.** The persons addressed in these eloquent appeals are thought of now in the plural, as individuals, and in the next breath in the singular, as the collective body of Israel. They are the "heads of fathers' houses," the leaders of the families and clans of the Israelite tribes, each responsible for the conduct and faith of all his dependents. The idea that an individual was free to choose his trade, his residence, his wife, or his religion would have seemed to those men radicalism of the most dangerous sort. When the kingdom had perished under the blows of Nebuchadnezzar and the new individualism of the exile situation began to appear, we find the Jewish women in Egypt asserting their right to worship whatever gods they pleased, and to lead their husbands in this defiance of Jeremiah's spiritual authority. Such an attitude would have been impossible in the days of settled kingly rule; to say nothing of the earlier ages of Hebrew history.

11. **THE STARS.** A number of familiar stars and constellations are mentioned in the Bible. We have Arcturus, the Pleiades, "the Chambers of the South," apparently some southern constellation, "the Swift Serpent," which may have been the Dragon, and probably the Great and Little Bear. The "morning star" was Venus. The Hebrews, unlike their neighbors, did not worship the stars.

12. **BEEES AND HONEY.** The land of Canaan was desirable as "a land of milk and honey,"—the latter both wild and hived. Today every peasant's house has its beehive. Honey was from early days an article of commerce, and is commonly used in Palestine instead of sugar. Honey is employed in the Bible as a simile for moral goodness, for the words from kindly lips, for the excellence of the law, and for love.

To the famous proverb about going to the ant, the Septuagint adds this appropriate saying:

“Go to the bee, and learn how diligent she is,
And what a noble work she produces;
Whose labor kings and private men sue for their health.
She is desired and honored by all,
And, though weak in strength, yet since she values wisdom, she prevails.”

Men have always looked with reverent wonder upon these “singing masons, building roofs of gold.” It was a Greek myth that Jupiter himself was fed as a child with honey by Melissa. Samson found wild honey in the carcass of the lion that he had slain, and the name of the great heroine of the Book of Judges, Deborah, is the Hebrew for honeybee. The marvelous commonwealths of the bees have their lessons for human coöperation.

13. “LEST THOU FORGET.” Just as Abraham Lincoln has lent double force to the Scriptural simile of a house divided against itself, so this solemn Deuteronomic warning has received for the English-speaking world a renewed emphasis and a pungent application in the *Recessional* of Rudyard Kipling, quoted in Volume Four.

14. SHAME, in Hebrew thought, means defeat, disappointment, failure to carry out one's plan or to receive an expected blessing. “I shall not be ashamed” means “I shall get what I seek,” which in earlier days meant victory over the nation's enemies, or freedom from conquest and oppression. The prophet here predicts that Egypt, Israel's supposed friend and ally, will deal blows as hard as those which Israel had received from Assyria.

15. “THE POTTER.” The phrase used by this prophet, to describe what he did with the contemptibly trifling reward given him for his services, seems to be a popular idiom of the day. In his disgust at such meanness, the writer deliberately chooses common language and leaves it unexplained. The meaning seems to be that he refused to keep the money, but contributed it instead to the temple treasury. Possibly the vessels provided for such contributions were of earthenware, or they may have been shaped like a potter's wheel, in either case known as “the potter.” Compare the words of Jesus about sounding a trumpet before one with one's alms, a figurative utterance which has been explained as referring to the act of throwing one's coins into the large funnels, or “trumpets,” placed in the temple court, and so causing them to resound to the praise of the giver's generosity.

16. A CURRENT SAYING. This cynical proverb about sour grapes is also used by Jeremiah, Ezekiel's contemporary in Jerusalem, though he does not make it the text of a sermon. Evidently it was often on the lips of those unfortunate Jews who found themselves victims of Nebuchad-

nezzar's savage colonial policy. It bitterly voiced their sense of personal innocence and their doubt of the equal justice of God. "Oh yes, these sufferings are deserved," they were ready to admit. Amos and Isaiah had taught that lesson thoroughly. "But we poor children have to pay for our fathers' sin!" The vigorous and unqualified assertions of Ezekiel's sermon must be read in relation to this situation and state of the people's minds.

PSALMS AND PRAYERS OF ISRAEL

17. **THE BOOK OF PSALMS.** The Hebrew name for this "hymn book of the Second Temple" means "Book of Praises," which properly describes the larger part of its contents. In the Greek Bible, some manuscripts call it "Psalmoi," whence our "Psalms"; others "Psalterion," whence the word Psalter. A "psalmos" was a song meant to be sung to a stringed instrument, like David's songs with his harp, or, later, to an orchestra playing in tune.

18. **DANCING** was the universal accompaniment of ancient song. It seems to have been unstudied, and to have consisted in rhythmical movements of the body, accompanied by handclapping and sometimes by the clash of instruments or shields. Choruses came out dancing to meet victors like Jephtha and David; the prophets danced in companies in devout ecstasy; and the religious dance was counted worthy of such occasions as the removal of the Ark, and even the solemn worship of the temple:

"Praise him with the timbrel and the dance."

While children danced at their play, and young men and maidens at the annual festivals, social dancing of men and women together was unknown among the Jews.

19. **SNOW** falls on the heights of Palestine every year; but a general fall comes only about once in five or six years. From many viewpoints, however, the top of Mount Hermon can be seen, and on that the snow lies for the greater part of the year.

20. **RAHAB**, a primeval sea monster, which represented to the early Hebrews the power of the "great deep," and which they believed Jehovah by his greater power had overcome. The prophet Isaiah uses the name as a symbol for Egypt, and it may be so intended here, the reference being to the overthrow of the Egyptian forces at the Red Sea. The name has no relation to that of the woman of Jericho who hid the spies, which in Hebrew is differently written.

21. **TRUTH.** The root meaning of the Hebrew word is "to support, sustain." Truth is regarded as the root quality of God's being, especially in the Psalms. God is reliable, consistent, faithful. This quality, as applied to God, is often associated with mercy and righteousness, these suggesting, one the loving side of truth, the other its ethical nature.

22. **THUNDER.** In our climate, thunderstorms are naturally associated with the summertime. In Palestine, thunder and lightning come with the "early rain" of November that breaks the summer drought, and again with the "latter rain," later in the winter, that waters the planted seed and prepares for the April days of wheat and barley harvest.

23. **ZION,** or, as written in Greek, Sion, is the name by which the psalmists and the later prophets called the temple mount in Jerusalem. It is also called Mount Moriah. On the southern shoulder of this hill, known as Ophel, Solomon built his palace. In more recent times, the name Zion has been given to the large southwestern hill, highest of the hills of Jerusalem, the Armenian quarter of the modern city.

24. **TEARS.** Orientals freely express emotion, and at funerals they increase the natural sorrow with the wails of hired mourners. The Hebrews, also, thought concretely, constantly using objects to express general ideas. Hence, the tears of sorrow were thought of as sorrow itself, just as "the blood is the life"; and sympathy was shown in an effort to preserve them. Lachrymatories, or tear bottles, are very commonly found in opening ancient tombs. They usually consist of a small vase of thin glass or pottery, with a slender body, a broad bottom, and a funnel-shaped top. Such a bottle the psalmist here pictures the Lord as using, to preserve in his treasury, along with the record, this evidence of his faithful servant's many griefs.

25. **THE ANGEL OF PRAYER.** The Jews believed that at the top of the ladder which is climbed by angels from earth to heaven stands Sandalphon, the angel of song. He does not himself sing, but he is the master of song; and he listens there to the prayers of mortals.

"And he gathers the prayers as he stands,
And they change into flowers in his hands";

and he carries them in to crown the Almighty. One day, says a legend, a devout saint, while praying, felt upon his head a garland which Sandalphon had brought from the forehead of God, with which to crown his accepted disciple.

26. **A TIME OF STRUGGLE.** The vigor and intensity of the psalmist's utterances make us wonder what particular religious controversy called this and like psalms forth. Though standing alone, the speaker is evidently a representative of "the poor and needy," the true friends of the Lord, against whom are arrayed these determined enemies who seek after his soul. Some such state of opposition must have prevailed in Jerusalem in Hezekiah's day, and still more in that of Josiah, his great-grandson, when the fight was on between the followers of Jehovah and the worshipers at the high places. Something of the same spirit appears in the Book of Malachi, nearly two centuries later, when "they that feared the Lord" learned to stand together against the careless ones. Later still, in the

times of Greek rule, when loyalty to the law faced the fashionable heathen culture of the day, the antagonism was intense. The struggle continued for a century or more, culminating in the Maccabean outbreak. It may be that some of these psalms come from that long period of assault by Greek life, thought, culture, and religion on the ideals of Ezra. In that case, "the sinners" are those who live the Greek life; and the traitors are those once loyal Jews who have yielded and who now sit "in the seat of the scornful."

27. **GOD'S RIVER.** It is almost pathetic to see how often the devout Hebrew writer pictures a river as one of the features that gladden and beautify his beloved Zion. In Ezekiel's reconstructed Holy City, the river flows broad and deep down the Kidron gorge to the Dead Sea. The exiles learned to love their Nile and Euphrates and Chebar, and to wish for such blessings to come to their own city as those rivers brought to the citizens of the lands so watered. But in truth it was the unconquerable dryness of Jerusalem and all the region around it that helped to make the city safe against the invading foe. Had the longed for river come, the city's security would have departed. It was better that the streams should continue to "make glad the city of God" only in the singer's dream.

28. **AN UNFAILING COMFORT.** In all their times of suffering, humiliation, and despondency, we find the Jews comforting their weary hearts with these recollections of the wonders of God's power as recorded for them in the Scripture story. These old narratives, no less than the laws and ordinances with which they were intertwined, formed part of the foundation of their religious life.

29. **"THE VALLEY OF THE SHADOW."** "The figure," says James Neil, "is that of a dark, rocky defile, where the path narrows, where the cliffs almost meet, towering overhead, and where the trembling sheep, lost upon the mountains, are peculiarly exposed to the assaults of enemies. Huge hyenas easily entrap the sheep in these gloomy gullies."

30. **ROD AND STAFF.** "Hanging by his side," says G. M. Mackie, "or sheathed in a long, narrow pouch attached to his cloak, is the shepherd's oak club. It is carefully chosen, a straight young sapling being often torn up for this purpose, and the bulb at the beginning of the root being trimmed to make the head. The handle is dressed to the required thickness, with a hole at the end by which it is tied to the belt, or hangs from the wrist like a riding whip. Into the head he drives nails with large heads like those of a horseshoe. This 'rod' appears in Assyrian sculpture as the emblem of power in the hand of the king. It was the original of the scepter, the mace, and the baton.

"The 'staff,' mentioned along with the rod, is made of the same wood, but is about six feet long, quite plain, rarely with a fork or crook at one end. It is a help in clambering over rocks, in striking off leaves and small branches, and in chastising loitering sheep and fighting goats. On it the

shepherd leans, as he stands watching his flock. The ordinary walking staff of Orientals is rather longer than that used in the West, is held by the thin end a few inches from the top, and serves the double purpose of rod and staff, a weapon of defense and a support when standing or walking."

31. THE SHEPHERD PSALM ANALYZED. No better analysis of the song has ever been made than this:

"Beneath me: green pastures.
Beside me: still waters.
With me: my Shepherd.
Before me: a table.
Around me: mine enemies.
After me: goodness and mercy.
Beyond me: the house of the Lord."

32. THE WRATH OF GOD. In any religion of individual salvation, the idea that God is wrathful seems a dark and forbidding element, even when balanced against a high view of God's love. But the Old Testament religion was in its essence not individual, but national. God's wrath was reserved for his enemies, and for those false rulers, prophets, and people who separated themselves from the true Israel by idolatry and other forms of disloyalty. This wrath, also, was thought of as arising at sight of the acts of opposition, and expending itself, for God's sinning people, in those fatherly chastisements by which the nation was to learn its hard but salutary lesson. There was nothing in this conception of a wrathful God to cause the psalmist's faith to stumble.

33. A CHILDREN'S SERMON. Dr. H. Clay Trumbull refers to this stanza of the psalm as an illustration of how the preacher, like this psalmist, may sometimes turn from his grown-up discourse and, without loss to his hearers or to the force of his general appeal, give the little ones in his audience a special message that they will recognize as being just for them. It is the simple word that reaches all hearts.

34. SINS OF SPEECH AND SILENCE. Robert Browning, in his poem *Pambo*, referred to in the introduction, reminds us that while it is surely wise to be careful of our words when enemies confront us, yet, if we take this first verse too literally, we shall by silence sin still more. The moment we begin to speak, we lay ourselves open to criticism. He who will not face the risks of utterance must be forever dumb. It was this difficulty that blocked *Pambo*, and that has kept many another timid soul from what might have been a useful though not a perfect ministry.

35. AN ALPHABETIC PSALM. This psalm, so simple and reassuring in its clear note of faith, is one of the alphabetic poems of the Bible. Every other verse in the original begins with a fresh Hebrew letter. It may have been so composed to aid the devout believer in carrying its words in memory.

36. **EXCEPTIONS.** The rule of this stanza, we know, holds good; but what of the exceptions? In the Book of Job we shall find Job's three friends facing his problem. They strongly held the faith of this psalm, and were unwilling to admit that this rule of God's dealings could have an exception. They therefore inferred that Job must be wicked, and urged him to confess the sins that must lie concealed somewhere in his reputable life. The lesson Job learned is the needed complement to this psalm's teaching. God is infinite; his plans outrun our powers of inquiry; and when his ways are dark, we must have faith that somehow his wisdom and love will be shown. Meantime, we may note how often the psalmist's words come true, and how natural are the causes that bring years and blessings to the man of godly life.

37. **THE HART AND THE WATER BROOKS.** Many of the Eastern brooklets run partly underground. The thirsty hart can hear the rippling flow; but as she realizes the inaccessibility of the stream, she lifts up her head in anguish. The word "panteth" implies a loud call; literally, "brayeth."

38. **THE SWALLOW'S HOUSE.** There is a Jewish story, told by Judah Steinberg, that when Solomon was building the Temple, there was a swallow that "neither stayed nor rested, but from morn till eve carried in her beak water and clay and crumbs of earth to aid the workmen of the sanctuary. Then the wood birds mocked her, saying, 'In vain dost thou toil and labor all thy days. That building will not be called by thy name.' Whereupon the swallow made reply, 'Not for the glory of my name do I toil, but for the service and the work's sake.'" The birds also jeered her because the few beakfuls that she could bring would matter so little. "Good work," answered the swallow, "is better than none."

When the work was completed, the angels came down to inspect it, and in their eyes the work wrought by the swallow found favor above all else. "Were it not small and slender and placed behind the waterspout, it would be altogether fitting for the high priest himself." But because it was so small and so placed, the swallow was permitted to remain and build her nest there. She always twittered a hymn when the Levites sang at morning prayer, and sang "Amen!" when the high priest blessed the people. And "the children visited the little priestess on her nest and brought her a morning offering, handfuls of seed the size of stars."

There she lived a long life, and her children's children were reared in that temple nest. When Nebuchadnezzar set fire to the Temple, the swallows gathered water in their beaks to quench the fire. The other birds laughed at them. "Good work is better than none," they cheerily replied, and they worked to such good purpose that they saved the western wall, which remains to this day.

And every year the swallows flock about that wall, in the hope that builders may come to rebuild the temple.

39. "WE ARE HIS." The familiar rendering of these words, "and not we ourselves," appears to be due to a mistaken reading in the original. The Hebrew word "lo," when spelled one way, means "not"; but with a different letter, pronounced the same way, it means "his." The latter is probably the form as the psalmist wrote it.

40. WOMEN'S PART IN WARFARE. One of the earliest fields of women's work outside the home was in the public singing and praising that accompanied the home-coming of the soldiers from the field of victory. The well-meant but unfortunate praises sung for David, which so aroused Saul's jealousy, illustrate this service. In like manner, the women led in the wailing for the dead. It would be hard to estimate how much was contributed to the warriors' prowess by these whose part it was to "publish the tidings."

41. THE UNICORN. No one-horned animal, so far as we know, was known to the Hebrews; but the idea of such an animal later became common, possibly from travelers' tales of the savage rhinoceros of the African wilds. The word translated "unicorn" undoubtedly means the wild ox, a species of bison well known to the Assyrians and noted for its size and fierceness. It was probably akin to the aurochs, the now extinct wild ox of the European forests.

42. SALVATION. Throughout the Old Testament, the idea back of the word "salvation" is enlargement, the giving of breadth and consequent freedom, through victory or other deliverance. This was given only as the Lord was pleased with his people. When they sinned, defeat and captivity came. Salvation, therefore, came later to be associated with that repentance and turning again to God without which deliverance could not be expected; and so the word came in the prophets to have a spiritual meaning. In the psalms we often find the writer, with enemies all about him, using the word in its old military meaning.

43. THE DESIRED HAVEN. "And so he bringeth them unto the haven where they would be," is inscribed on the memorial to Sir John Franklin and his companions, erected by Captain McClintock in 1858, near the spot where the ill-fated explorers passed their first Arctic winter.

44. GOD CARES. We may contrast this comforting assurance of God's direct and particular care of his own with the highest conceptions of the classic writers. A Greek poet sings:

"Seest thou not, my friend,
How feeble and how slow,
And like a dream they go,
This poor, blind manhood, drifting to its end;
And how no mortal wranglings can confuse
The harmonies of Zeus?"

And, in the following lines, the medieval Persian poet Omar Khayyam, despairs of ever coming to know God's love:

“The Ball no answer makes of Ayes or Noes,
 But here or there, as strikes the player, goes;
 And He that toss'd you down into the ring,
 He knows about it all—he knows, he knows!”

45. **THE FACE OF GOD.** Hebrew words are pictures. “The face,” which men can see and read, stands for the personality. God’s face, therefore, is that by which he makes himself known. To the psalmist, the seeking of God’s face meant preëminently going up to worship in the house of the Lord on Mount Zion. Yet, in the next stanza of this psalm, he sees God’s face also in the assurance given his spirit that the Lord accepts him, and will not forsake him in his time of need.

46. **THE WORLD’S DEBT TO ISRAEL.** “It is Israel who has brought us the message that God is one, and that God is a just and righteous God, and demands righteousness of his children, and demands nothing else. It is Israel that has brought us the message that God is our Father. It is Israel who, in bringing us the divine law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who has brought us our Bible, our prophets, our apostles. When sometimes our own unchristian prejudices flame out against the Jewish people, let us remember that all that we have and all that we are we owe, under God, to what Judaism has given us.”—LYMAN ABBOTT

47. **THE OCCASION** for this cry of utter distress is not easy to determine, because the Holy City was several times ravaged during the period when this psalm might have been written. The words would be applicable to the destruction of Jerusalem by Nebuchadnezzar’s army in 586 B.C., or to the bloody raid of the Persian king Artaxerxes Ochus two centuries later. The mention of the defilement of the temple suggests the thorough-going desecrations of the persecuting tyrant Antiochus IV, which caused the Maccabean rebellion.

48. **SOWING WITH TEARS.** “Many of the people of Syria,” says James Neil, “ground down by the government, are so poor that they live at the best of times from hand to mouth; and in seasons of great scarcity, they part in sorrow and anxiety with every measure of precious seed cast into the ground, for it is like taking bread out of the mouths of their starving children; and bitter tears at such times are shed over it.”

49. **BABYLONIAN WILLOWS** is the name still given to a species of willow common along the rivers and streams of Mesopotamia and Persia. The name preserves the memory of the sorrows of these Jewish exiles, and recalls to the traveler the words of this plaintive psalm.

50. **THE LONGEST PSALM.** Every couplet in this psalm contains some synonym or suggestion of the Law of God. Among the synonyms are such words as testimonies, precepts, and statutes. There are twenty-

two sections in this psalm, alphabetically arranged according to the Hebrew alphabet. In the original Hebrew, each of the eight couplets within a section begins with the same letter—the letter used as the heading for the section. No doubt this arrangement was intended as an aid in memorizing.

51. THE BLAMELESS LIFE. This psalm suggests the ode *Integer Vitae*, in which the Latin poet Horace beautifully sings of the courage which he has who knows that he has kept himself from treachery and crime. So Tennyson, also, makes his Sir Galahad say:

“My good blade carves the casques of men;
My stout lance thrusteth sure:
My strength is as the strength of ten,
Because my heart is pure.”

The same thought reappears in the psalm immediately following.

52. LOYALTY TO THE LAW. This introduction to the Book of Psalms breathes to the full that spirit of whole-souled devotion to the holy law of God that inspired the faithful Jews during the long struggle with the advancing Greek culture and religion. A noted rabbi of that period, it is said, was asked by a pupil at what hour it was lawful to study the Greek philosophers and poets. “It must be some hour,” his teacher responded, “that is neither in the day nor in the night; for the Lord said to Joshua, ‘This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night.’”

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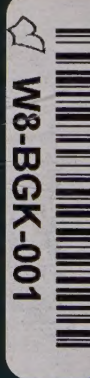
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